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ARTICLES ON NEW GENERAL AUTHORITIES ELDERS NATHAN ELTON
TANNER AND BERNARD P. BROCKBANK.

SPECIAL MAP-O-GRAPH ON THE JOURNEYS AND MINISTRY OF JESUS
THE CHRIST.

The Improvement Era

January 1963

E | R | A



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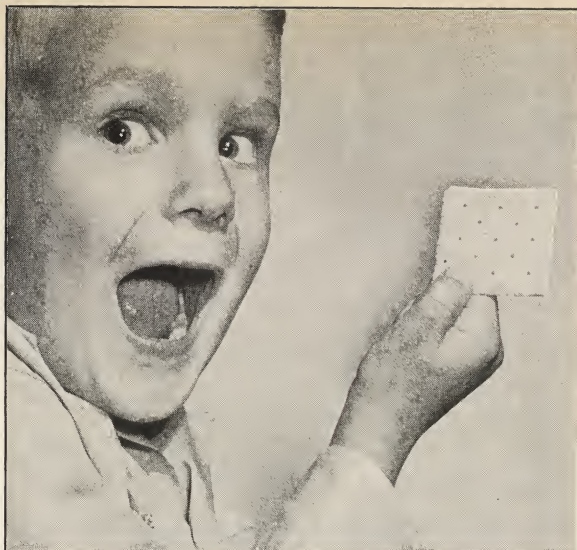
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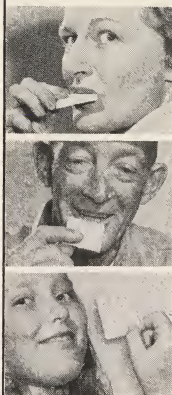


SNOW NUCLEI

The most recent work on the identification of nuclei in snow crystals has been carried out by Motoi Kumai of the University of Chicago and Hokkaido University, Japan. Using an electron microscope to examine the center nucleus of freshly falling snow crystals he found clay-mineral nuclei in 87 percent, hygroscopic nuclei 1 percent, combustion products 2 percent, unknown material 9 percent, and no nuclei in 1 percent of the 300 snow crystals studied. Ice crystals do not form directly from supercooled vapor above -40°F . but need some nucleus to serve as a starting point. The search of effective nuclei which actually are used by nature is receiving wide attention. The reasoning behind the use of silver iodide in cloud seeding is that it is the most effective nucleus known and can under certain conditions supply needed nuclei to influence clouds and in some cases precipitation.



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The Improvement Era Offices, 135 South State Street, Salt Lake City 11, Utah

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ART AND PHOTO CREDITS:

16-20 Photos from family sources
22 Virginia Sargent
56-57 Mel Owen
Era of Youth, all small spot drawings
Ted Nagata

All other art & photos, Ralph Reynolds Studio

COVER NOTE

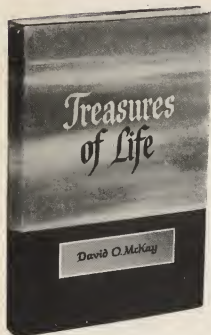
The Era cover is shared by photographs of Elder Nathan Eldon Tanner of the Council of the Twelve and Elder Bernard P. Brockbank, Assistant to the Council of the Twelve. Both men were serving in the mission fields of Europe when they were sustained to these high callings. (For biographical material see pages 16 and 28.) Ralph Clark is our photographer.

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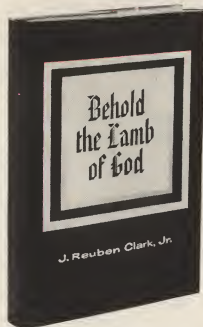


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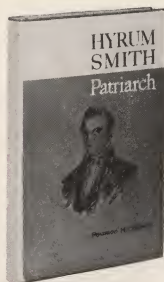


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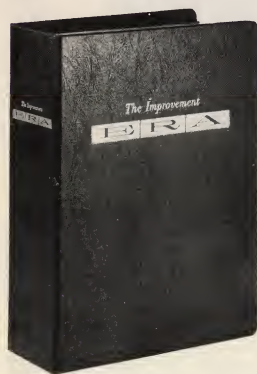
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The Church Moves On

OCTOBER 1962

13 It was announced that Elders John R. Halliday and James R. Tolman had been appointed to the general board of the Deseret Sunday School Union.

14 The number of stakes now functioning in the Church rose to 359 as three new stakes were organized today:

Casper (Wyoming) Stake with Elder Wilbur Reed Green sustained as president and Elders Ferrin Richards Frazier and Weston Lynn Potter sustained as counselors. The stake was organized under the direction of Elders Spencer W. Kimball and Howard W. Hunter of the Council of the Twelve.

Wind River (Wyoming) Stake with Elder John Rex Kocherhans sustained as president and Elders Warren James Adams and Lester Dean Lee sustained as counselors. The stake was organized under the direction of Elders Spencer W. Kimball and Howard W. Hunter of the Council of the Twelve. Both the Casper and the Wind River stakes were formerly part of the Wyoming District of the West Central States Mission.

Coeur d'Alene (Idaho) Stake was organized from parts of the Spokane Stake by Elder Harold B. Lee of the Council of the Twelve and Elder Boyd K. Packer, Assistant to the Council of the Twelve. Elder Gerald Edward Browning was sustained stake president with Elders Wilbert Skinner and Claude J. Turner as counselors.

Elder Delphine Sylvester Hiatt was sustained as president of Blaine (Idaho) Stake with Elders Lynden Stanford Adamson and Wardell J. Rainey as counselors. They succeed President Valdo D. Benson and his counselors, Elders Howard M. Ballif and Dennison Edson Falke.

Elder Milton G. Armstrong sustained as second counselor in the presidency of South Sanpete (Utah) Stake presidency, succeeding Elder R. Claire Anderson. President of the stake is Vernon L. Kunz. His first counselor is Neil C. Frischknecht.

Elder Edward L. Howard, Jr., sustained as first counselor to President William L. Stoker of San Mateo (California) Stake succeeding Elder James B. Jacobsen. Elder Frank A. Martin sustained as second counselor succeeding Elder Howard.

15 It was announced simultaneously in New York City and Salt Lake City that the Church was the principal stockholder in the purchase of the short-wave radio broadcasting facilities used at the recent general conferences. Purchase of Station WRUL, with studios in New York City and five transmitters at Scituate, near Boston, was negotiated October 10, the transaction subject to approval of the Federal Communications Commission. The facilities purchased were known as Worldwide Broadcasting Division of Metromedia, and it owned and operated WRUL, the only advertiser-supported commercial short-wave station in the United States. The station beams programs to 109 countries throughout the world. The new owner is known as the International Educational



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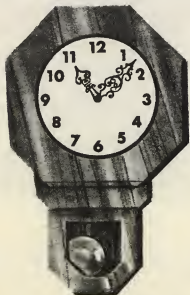
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20 The appointment of Mrs. Joyce O. Evans as a member of the general board of the YWMIA was announced.

At the time of her appointment to the YWMIA general board Mrs. Evans was teaching Primary in the Ensign Ward, Ensign (Salt Lake City) Stake. In past years she has served as a teacher and as a counselor in the presidency of a ward YWMIA. She has assisted in preparing the Beehive manual for the general board. Her husband is Dr. Sears J. Evans, and they have five children. She is assigned to the Beehive committee of the general board.

21 San Diego South (California) Stake organized from parts of San Diego East Stake, with President Cecil Ivan Burningham, formerly president of San Diego East Stake, sustained as president. His counselors are Elders George R. Bascom and Joseph W. Brooks. The stake, number 360 now in the Church, was organized under the direction of Elder Spencer W. Kimball of the Council of the Twelve and President S. Dilworth Young of the First Council of the Seventy.

Elder John Clifford Wallace sustained as president of San Diego East Stake succeeding President Cecil Ivan Burningham. New counselors are Elders James Arvil Jespersion and Clive Vorris Tenney. President Wallace was serving as second counselor to President Burningham in the stake presidency. Elder David S. Price, who was serving as first counselor, was released.

Elder Jewel A. Pope sustained as president of Kansas City (Missouri-Kansas) Stake succeeding President Martin V. Witbeck, deceased. Counselors are Elders Christian Follet Sanders and Wayne L. Reeve. Both President Pope and Elder Sanders were serving as counselors to the late President Witbeck.

Elders Clayton K. Call and James D. Packer were sustained as counselors to President Arthur J. Godfrey of San Luis Obispo (California) Stake, succeeding Elders David K. Bickmore and Harold E. Livingston.

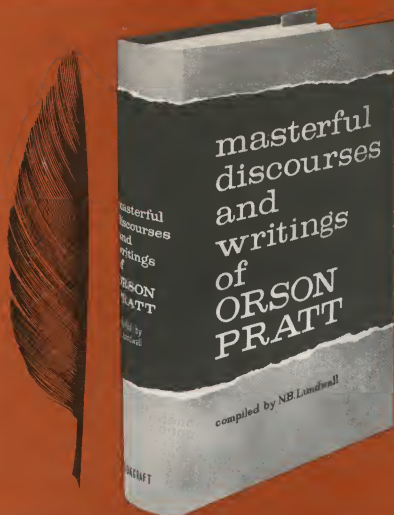
24 The First Presidency announced the appointment of Elder William Noble Waite as president of a new mission in Great Britain which will include part of the Scottish and North British Missions. The name of the mission will be announced later. At the time of his call, President Waite was assistant to the president of Brigham Young University and was serving as president of Brigham Young Third Stake. Prior to his assignment at BYU President Waite had been president of the South Los Angeles (California) Stake for eleven years, and as such headed a committee to raise funds among southern California members for the construction of the Los Angeles Temple. He has served as a branch president, as a member of a bishopric, as a stake YMMIA superintendent, and as a member of a high council. His wife, Mrs. June H. Waite, will accompany him to the mission assignment. The couple have five sons and seventeen grandchildren.

28 Elder Dean A. Peterson sustained as president of Brigham Young University Third Stake succeeding President William Noble Waite, recently called as a mission president. Elders Fred A. Schwendiman and A. Harold Goodman sustained as counselors. Both President Peterson and Elder Schwendiman were serving as counselors to President Waite.

NOVEMBER 1962

4 Elder Kefford M. Peek sustained as president of South Ogden (Utah) Stake succeeding President (Continued on page 49)

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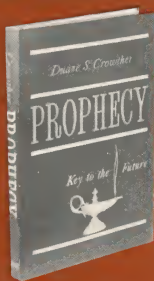
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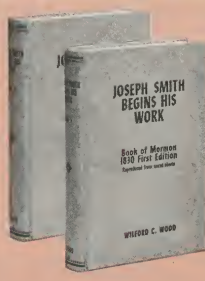
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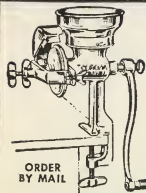
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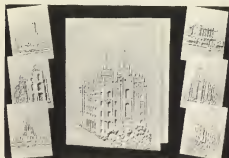
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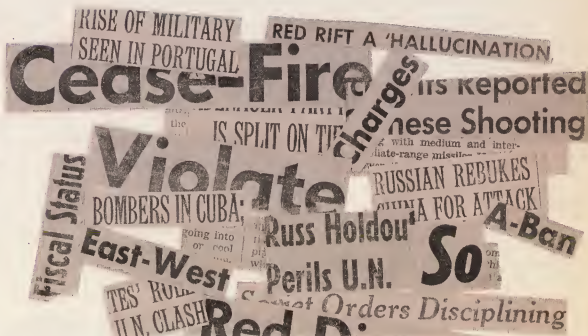


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Questions, Answers and “Know-How”

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



Nearly a hundred years ago Victor Hugo said, "In the Twentieth Century war will be dead, frontier boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven."

Hugo, thought by some to be the greatest writer France has produced, was born in 1802, died in 1885. Taking any slice of time in this decade of the twentieth century, superficial evidence would indicate that thought such as Hugo's was wide of the mark. War seems to be mankind's biggest and most absorbing undertaking, consuming the finest energies, sciences, material production. Rather than being dead, frontier boundaries seem more vital than ever, with nationalism prevalent. Worship of the state and its symbols, superficially at least, are more apparent than worship of God or even attention to the family. Dogmas appear to flourish: communism, socialism, neutralism, Americanism, and its equivalent themes native to every land and clime. Contrary to Ben-

jamin Franklin in the eighteenth century, and such as Hugo in the nineteenth century, few national scientific, literary, or political figures are talking much about being citizens of "a great country, the whole earth."

In October 1835, in an obscure village of North America in Ohio, Joseph Smith said: "Call upon the Lord, that his kingdom may go forth upon the earth . . . that the kingdom of heaven may come, . . ." (D&C 65:5-6.) Brigham Young said: "What will be the final result of the restoration of the Gospel . . . the Gospel will revolutionize the whole world of mankind; the earth will be sanctified, and God will glorify it. . . ." (Discourses, p. 671, 1935 edition.) Yet Brigham thought "there will be as many sects and parties then as now." John Taylor asked in 1852, "What will be the effects of the establishment of Christ's kingdom . . . ?" His answer on that occasion was: "It is the doing away with war, bloodshed, misery, disease, and sin, and the ushering in of a kingdom of peace, righteousness, justice, happiness, and prosperity."

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How bring glory to God in the highest and on earth, peace and goodwill among men? The bound volumes of this magazine for the past sixty-five years are insufficient to print all the answers that have been made to these questions. Each individual, each human association must answer for itself. May we use Victor Hugo's sentences as a device to appraise the nature and prospects of some of the answers that seem current?

The twentieth century is nearly two-thirds gone. As the world moves towards the last third, the voices of idealism seem to have become fainter. In former years many, with Tennyson, would dip "into the future, far as human eye could see,

Saw the Vision of the world, and
all the wonder that would be;

Saw the heavens fill with commerce,
argosies of magic sails,
Pilots of the purple twilight,
dropping down with costly bales;

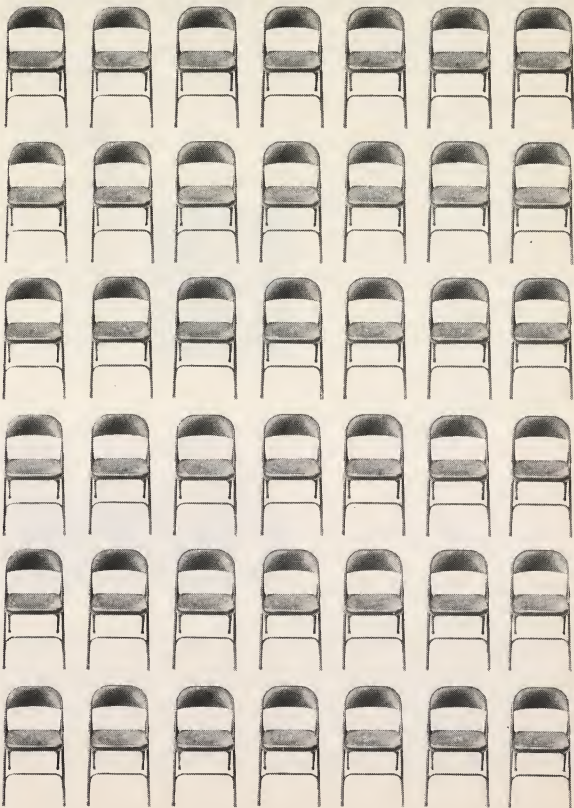
Heard the heavens fill with shouting,
and there rained a ghastly dew
From the nations' airy navies grap-
pling down in the central blue;

Far along the world-wide whisper
of the south-wind rushing warm,
With the standards of the peoples
plunging through the thunder-
storm;

Till the war drum throbbed no
longer, and the battle flags were
furled

In the Parliament of man, the Feder-
ation of the world.

There the common sense of most
(Continued on page 44)



Letters and Reports

FROM BRAZIL

We have enjoyed the Era for many years here in our small branch, and feel we must let you know of our sincere appreciation for the wonderful magazine you are publishing.

We have requested the picture "Peace Be Still" to be placed here in our branch.

Thank you again for the work you are doing.

Your brother,
Elder Kearns W. Lawson
Rio Grande de Sul, Brazil

VOICE OF THE CHURCH

Every Era subscriber can be proud that he has the opportunity to be a part of one of the "great voices of the Church." For the person who does not have the advantage of attending conference, the Era gives him the inspirational messages given forth by the General Authorities.

Only a glance at this wonderful magazine reveals that much hard work and good judgment have gone into the making of a publication worthy of the highest praise of members and nonmembers of the Church. The articles on the Canadian and the St. George temples were thoroughly enjoyed, and I look forward to another twelve months of inspirational and informative reading.

May our Heavenly Father continue to bless you in your efforts.

Sincerely yours,
Charles L. Collins
Buena Vista, Colorado

LAUDS THESE TIMES

For a long time I have enjoyed Dr. Durham's very interesting and thorough reports under "These Times". . . But what urges me to write is the September issue, "The State, Prayer, and the Public Schools." It was entirely proper and expected that on this much misunderstood and emotionally confused decision our Church should not add a statement of its position to the many declarations proclaimed by the other faiths. Nevertheless, we somehow looked to the Church for some expression of guidance and counsel. Brother Durham and the Era have indeed done a great service to the membership of the Church by presenting very clearly, in the usual excellent style, the facts, the motivation of the Court, the future consequences, and

a thorough analysis of the issues, devoid of any emotionalism and sentimentality. I liked particularly Dr. Durham's setting this subject in its proper perspective as expressed in the last three paragraphs.

It is indeed heartening to think that today and in years to come we can always turn back to this calm, dispassionate, and reassuring presentation of this historical decision—something which we sorely missed in most of the comments in the public press.

I like to think that our Heavenly Father is well pleased with our wonderful magazine and the kind of service it renders to his children.

Sincerely yours,
Max B. Zimmer
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TOP SWIMMERS

Post 82, North Platte Branch, Western States Mission, entered four of the five members that make up the post in the annual swim meet of the Buffalo Bill District, Nebraska, and won the meet's first place honors. The second place winners had a team of 24 swimmers.

Team members are (l-r): Lowell Lile, John Chambers, Robert Carter, and Wesley Pell.

NEW MEMBER LIKES ERA

I have wanted to write and tell you how much I appreciate the excellent work you're doing with 'The Improvement Era.' I am an invalid, and I spend a lot of time in the hospital. I am a very new member of the Church. The elders give me the Era to read. Because of this there have been times when the nurses have taken the book to look through. They have been so impressed that they wanted to know all about our Church and the magazine.

By reading the Era and receiving the inspirational thoughts and words of counsel from the Authorities, it has made it easier to live the standards of our Church. The Era has helped me stay on the right path. I always look forward to reading the new issues.

Sincerely your sister,
Lorraine Evans
Wembley, Western Australia

ERA FOR ALL TEENS

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A splendid LDS publication for many years, the Era now has increased in stature. Congratulations!

J. Sedley Stanford
Logan, Utah

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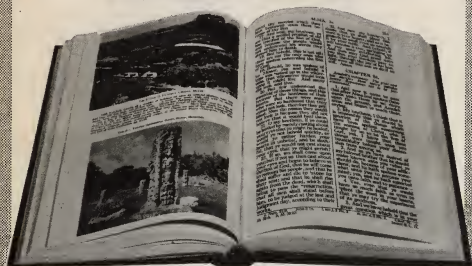
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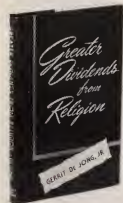
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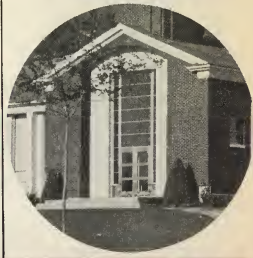
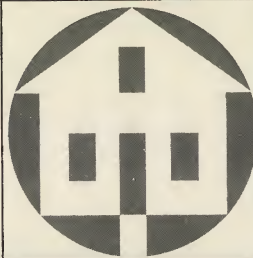
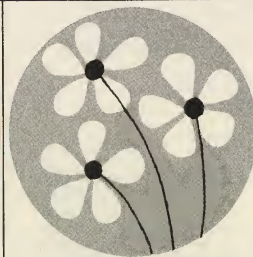
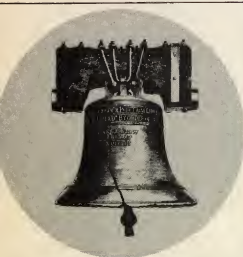
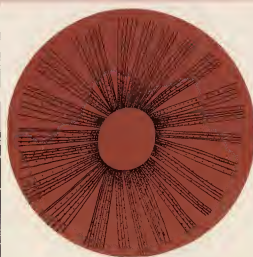
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Count These Blessings





THE EDITOR'S PAGE BY PRESIDENT DAVID O. MCKAY

As the New Year comes (how the time does fly) look to yourself and count your blessings and keep confidence in your God and in your fellow man.

A great source of joy within your reach is the proper evaluation of blessings. Next to life itself, health is one of the greatest blessings that can come to you, a blessing that money cannot buy. If you have it, thank the Lord night and morning that he has given it to you.

In addition to this he has given you ability to appreciate this glorious gospel, the sunshine, the voice of nature speaking to you. Do you open your eyes and see it—our own blessed environment, the products of our own labor, the flowers blooming, the sunsets, the rains, and the bounteous harvests and the snows in the seasons appointed, and above all the realization that we are living in God's world and that he is the Creator of it? If you stop to think, you still have the power and ability to appreciate things which no one can take from you.

No greater gift or blessing can come to man in this life than a knowledge that God lives, that Jesus is the Savior of the world, and that these two Personages did actually appear to the Prophet Joseph and restore, through him, the gospel of Jesus Christ.

There is something else which we sometimes do not properly evaluate. That is our family. Our family ties are eternal. There is nothing

temporary in the home of a true member of the Church. There is no element of transitoriness in the family relationship of such a home. To a faithful member of the Church, the family is truly the cell-unit of society; and parenthood is next to Godhood.

Oh, I praise God for the instructions he has given his people regarding the sacredness, the sanctity, and permanence of the family relationship. Let us impress these instructions upon our children.

Finally, you have the opportunity for association with others, an ever-present condition of happiness. If you affiliate with your quorum and other organizations, meeting regularly with your fellow men, you will know what that brotherhood is. You have there the realization that even if death should come, you have the assurance that death is not victorious but has been overcome in the resurrection of our Lord Jesus Christ. Count these blessings. They are within the reach of every soul, no matter how humble or how great.

There are signposts along life's highway which, if followed, will lead any person to do the Lord's will, to know his Son, the Redeemer of the world, to know whom is indeed eternal life. And while we are gaining this great knowledge which leads to immortality, we find the greatest joy in mortality that can be experienced by the human soul.

QUESTION: "Within the Church we are taught that there was life before mortality and that there will be a life hereafter. Also that before we were spirits we were 'intelligences.' The scriptures declare that we are also 'begotten sons and daughters unto God' in the spirit (D&C 76:24), and Paul speaking to the Greeks declared that we are the 'offspring of God' and ought not to think of the Godhead as gold, silver, or stone graven by the art of man's device. We are also told that 'intelligences' have always existed and can neither be created nor destroyed. Moreover

ANSWER: First let us consider the question of intelligences. There are many things that the Lord, for a wise purpose, has not revealed to mortal man, evidently because in mortality man is unable to comprehend them. In *The Progress of Man*, by Joseph Fielding Smith, page eleven, the following is quoted:

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created nor made, neither indeed can be. * * * For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy." [D&C 93:33-34.]

"Some of our writers have endeavored to explain what an intelligence is, but to do so is futile, for we have never been given any insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created nor made. This intelligence combined with the spirit constitutes a spiritual identity or individual."

There are so many things in the gospel which are essential for us to know and observe, that we need not bother about the mysteries which have never been revealed. There are many things that we will know when we receive the resurrection and attain to the glories of the kingdom of our Eternal Father, which we cannot understand in this mortal state even if they

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

in the Pearl of Great Price, in the book of Moses, it states that God created animals and all life here on the earth for the purpose of man, and it is for this life only. This has bothered me, for while 'intelligences' were neither made nor created and therefore cannot be destroyed, I have wondered why animals were created for this life only. Is not the difference between man and animals a matter of degree of intelligence, just as the difference between man and God is? Why then should animals be for this life only?"

were revealed to us. The Lord expects us to spend our time preparing for eternity, and he has given us his laws and will reveal to us line on line as we study, all things that are essential for our preparation for salvation in his celestial kingdom. It is the duty of the children of men to seek out

and obey the fundamental truths and ordinances of the gospel which are made known. A little child commences its motivation by creeping on the floor. Then a step or two holding on to a chair or other object and eventually it gains power and confidence to move short distances to the waiting hands of its mother. Thus step by step it becomes strong. We may be compared to this little child. We gain knowledge, wisdom, and power to act by observation, study, and practice of correct principles. Too many members of the Church expect the Lord to make known to them his purposes, to reveal knowledge, to give them wisdom, without their putting forth any physical, mental, or prayerful effort. Knowledge, like any thing else worthwhile, comes to the individual through his study and practice. The words of Alma declared to Zeezrom should be an incentive to every seeker after truth. It is as follows:

"It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence

which they give unto him.

"And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

"And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant, by the chains of hell." (Alma 12:9-11.)

Now: as to the second question:

A careful reading of the first chapter of Genesis, and the third chapter of Moses in the Pearl of Great Price, will show that the animals were all created and placed on the earth preceding the coming of Adam and Eve. In fact the whole earth and the creatures on it were prepared for Adam and Eve before Adam's fall. In that condition the earth and all upon it were not subject to death until Adam fell. When Adam and Eve partook of the fruit of the tree of knowledge of good and evil, the same judgment was placed on the earth and all things upon it. Therefore every living thing, including the earth itself, partook of the same condition of mortality. Therefore every living thing, including the earth itself, is entitled to death and the resurrection. There is nothing in the book of Moses that in any way indicates a condition to the contrary. We read in the book of Moses the following:

"And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

"And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air." (Moses 3:4-5.)

In the ninth verse of this same chapter the Lord declares:

"And out of the ground made I, the Lord God, to

grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil." (*Ibid.*, 3:9.)

Since all creatures and the plants and trees of the earth were created spiritually, we discover that not only man is entitled to the resurrection but every other living thing that suffered the fall through Adam's transgression. We read in the Doctrine and Covenants, section 77, the following in answer put to the Prophet Joseph Smith:

"Q. What are we to understand by the four beasts, spoken of in the same verse [Rev. 4:6.]"

"A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D&C 77:2.)

Also in section 29, verses 22-26 in the Doctrine and Covenants, we find the following:

"And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all." (D&C 29:22-26.)

So we learn that this (Continued on page 64)

Nathan Eldon Tanner of

*Nathan Eldon Tanner as president
of the Trans-Canada Pipelines,
Ltd., speaking at the trunkline
opening ceremonies, July 23, 1957.*



the Council of the Twelve

"We can only stretch time by stretching ourselves."

BY RICHARD L. EVANS OF THE COUNCIL OF THE TWELVE AND DOYLE L. GREEN, MANAGING EDITOR

The above sentence—"We can only stretch time by stretching ourselves" was written for a Sunday morning broadcast of the Tabernacle Choir some weeks ago. We recall it here in context with the life of Nathan Eldon Tanner because of a feeling he has expressed concerning himself—that his life has been largely a series of assignments for which he didn't feel fully prepared—each one of which has caused him to reach beyond himself. It is by such reaching that we grow—by having to exceed our past selves.

It would seem that we are not always chosen only for what we are, but partly for what others know or believe we can become. And this man who has received the most recent call to the Council of the Twelve, and who began life in what today would be considered poverty, and under primitive pioneering conditions, has reached—and reached—with the help of loved ones, friends, and his Father in heaven, and by his own earnest efforts also, to become increasingly what he has reached for. This, in some essentials, characterizes the life of Eldon Tanner, and what follows from it is largely biographical detail. Eldon Tanner would have succeeded wherever he was born, wherever he went.

His family has produced staunch members of the Church for six generations. John Tanner, his paternal great-grandfather, was a close associate of the Prophet Joseph Smith. James S. Brown, his maternal great-grandfather, was a member of the Mormon Battalion and one of the very first settlers of Ogden, Utah.

Brother Tanner himself well knows through firsthand experience the rigors of pioneer life. His mother and father, Edna Brown and Nathan William Tanner, soon after they were married in the Salt Lake Temple, migrated to a small Latter-day Saint colony in southern Alberta, Canada. This was a six weeks' journey by covered wagon, and when they arrived, they were so short on funds that they were forced to sell their team of horses in order to buy necessities.

In partnership with a brother, Eldon's father took up a homestead and made a one-room dugout in the side of a hill. This became their home. Logs were used for the side walls and front. One wall was the hill. The roof was of sod, and the floor was dirt. It was in this home where the family was living when the time drew near for their



Edna Brown Tanner and infant son, Nathan Eldon.

Nathan at the age of four.

As a young man of eighteen.

Left top: N. E. Tanner, left, being sworn in as Minister of Lands and Forests and Minister of Mines and Minerals in the Alberta government, midnight, March 31, 1949. Observing are, left to right, Mr. E. C. Manning, Premier of Alberta, Mr. J. C. Bowen, Lt. Governor. Mr. R. A. Andison, clerk of the legislative assembly and of the executive council is administering the oath. Left, bottom: Elder Tanner with three of his grandsons, Merrill Walker, Jack Walker, and Jim Jenson, 1960. Center top: With Mr. E. C. Manning, Premier of Alberta, Elder Tanner and others inspect drilling rig in the Turner Valley. Center bottom: Elder Tanner and Princess Elizabeth on the occasion of her visit to Calgary in November 1951. Far right: Elder Tanner, second from the left, as president of the Trans-Canada Pipelines, Ltd., accepts a check for more than \$81,000,000 representing monies invested by Canadians in the pipeline, from Mr. A. D. Nesbitt. This is reported to be the largest check ever issued in Canada.



first child to be born. But because there were no doctors in the area, and because she wanted her son to be born "back home," Eldon's mother returned to Salt Lake City by wagon and train, where Eldon was born May 9, 1898. The mother returned to Canada when young Eldon was six weeks old, and the family continued to live in the dugout until they were able to build a two-room house with an attic.

Eldon's childhood was happy but filled with innumerable responsibilities. Ranch life, especially in those days, was hard, and boys early became men. He learned to ride a horse while still very young, and being the oldest boy in the family, he was charged with much responsibility for his younger brothers and sisters.

When Eldon was but a small lad, smallpox afflicted the entire family except Eldon and one younger brother. No help came from the neighbors, as they were afraid of this fearful disease. Young Eldon cared for the family, night and day, until all recovered.

By the time Eldon was twelve, he was driving a four-horse team, hauling grain to the elevators over deeply rutted roads, often through rain and snow, and not infrequently finding his wagon mired in the mud.

He has always been known to tackle forthrightly whatever job was at hand—no matter how difficult.

Grain harvesting and other farm work frequently interrupted his schooling. But despite the fact that his services were sorely needed on the farm, Eldon and his parents were determined that he



should have an education, so, after finishing nine grades in the little town of Etna, he first attended high school in Cardston and then went to the Knight Academy in Raymond and later to the Calgary Normal School. To help earn his way he batched part of the time, worked in a butcher shop, a slaughter yard, and did other tasks.

When he was graduated at twenty years of age from Normal School in 1919, he was offered two teaching jobs: one at Hill Spring and the other at Rocky Ford.



Even though the other paid a higher salary, he made his decision on church considerations, and so without experience, he became principal of a three-room school at Hill Spring.

It was at Hill Spring where he fell in love with one of the teachers, Sara Merrill, who later became his wife—a fortunate day for him and for her. They were married December 20, 1919. During the dedication services of the Alberta Temple, Canada, which were held from August 26 through August 29, 1923, among those who received their endowments were Nathan Eldon and Sarah Isabelle Merrill Tanner.

There was no high school when he arrived in Hill Spring, so he added a year of high school each year until a full high school course was established. And each year all of his class passed the government examinations. He introduced boxing, wrestling, and basketball as extracurricular activities, and his services were sought in counseling on the problems of young people. He became scoutmaster, trained cadets, acted as dance director, and was called upon to use his talents in many ways.

While at Hill Spring he also served as health officer and constable and took a most active part in public affairs. He also continued his own education at summer school, and he engaged in many "off-hour" activities to help finance his young family, including the operation of a small farm.

Some of these early teaching years were depression years, and schoolteachers were poorly paid, hence one year they received notes instead of money. It was at this time that Brother Tanner began running a general store in Hill Spring, making his down payment with their only "negotiable" possession, a fairly new Ford car. This store handled a general line from farm machinery to pins. Finally Brother Tanner gave up teaching and ran the store and the post office, during which time he did his own freighting by night from Lethbridge, sixty miles away, and from Cardston, twenty miles.

The store made the family a living but didn't give





Elder and Sister Tanner and their young daughters in 1927. From left to right the children are, Ruth, Beth, Zola, and Isabel.

them the opportunities for service and growth that they desired, so they sold out with the idea of his going to the university to study law. However, after all debts were paid, his funds were very limited, therefore, the family moved to Cardston, where Elder Tanner accepted a position as a high school teacher beginning in January 1929. The following year he became principal of the public school, which position he held until 1935. During these years he had to supplement his teaching salary by selling suits and insurance and engaging in other activities.

In 1935 a new political party was gaining momentum in the Province of Alberta. Brother Tanner had no interest in running for political office but, after much persuasion, became a candidate and was elected to the legislature on the social credit party ticket in September 1935, was named speaker of the legislature,



The most recent picture of the Nathan Eldon Tanner family. The daughters are standing, left to right, Mrs. W. S. Jenson (Isabel); Mrs. C. R. Walker (Ruth); Mrs. H. S. Rhodes (Zola); Mrs. G. L. Spackman (Beth); and Mrs. L. Williams (Helen).



By 1943 the Tanner girls were young women. Here are shown, left to right, Zola, Helen, Sister Tanner, Brother Tanner, Beth, Isabel, and Ruth.

and served in that position beginning in 1936. Inasmuch as he had never attended a session of the legislature, he spent some exceedingly busy weeks acquainting himself with parliamentary procedure. During this period, as has been true on many other occasions in his life, he was forced to reach far beyond his past experience to prepare for the challenging responsibility that had come to him.

In December of that same year the provincial premier, Mr. Aberhart, called him at 10:30 one night and asked him to become a member of the provincial government cabinet. He advised the premier that he was happy where he was and had no ambition to be in the cabinet, but after repeated requests, and being encouraged by trusted friends, Elder Tanner accepted the cabinet assignment and became minister of lands and mines, to administer the natural resources of the vast mineral and oil rich province of Alberta—again in a field for which he had little or no prior preparation.

And so following the bringing in of Alberta's first oil well, Brother Tanner started immediately to organize a conservation program. He visited the oil states of the United States, studied their systems, and spent uncounted hours and days in conference with trained men as well as in travel, and later introduced legislation which has become the pattern for other Canadian provinces and other countries also, and which helped to make Alberta the only Canadian province free of public debt.

In 1949, he was invited by the government of Barbados to go to that country and help it prepare oil and gas legislation, which invitation he accepted. He spent a full month in that country helping with their legislative program.

In Alberta he also introduced new grazing regulations, and under his administration the general forest policies were greatly improved. He spent eight years of strenuous work in getting the Eastern Rockies Forest Conservation Board established. He also served as chairman of the Postwar Rehabilitation

Committee and chairman of the research council for the Province of Alberta, and he was chosen to head a committee representing the dominion and provincial governments to go to Great Britain in the interest of the oil and natural gas developments in Canada.

He served in this position until September of 1952 when, feeling that the work he had been asked to do was completed, he resigned.

His rapid rise in public office and in private opportunities resulted not only from his ability but because of the quality of integrity that became synonymous with his name.

He was active in scouting many years, becoming a member of the provincial Scout committee and finally provincial Scout commissioner. As a result of his long and faithful service and the responsible positions he held, he was awarded the Silver Acorn and Silver Wolf awards, the latter being the highest honor that can be given a scouter in Canada.

Through these many activities Elder Tanner became acquainted with and earned the respect of influential men and women of Canada and of England. He and Sister Tanner on one occasion were invited to dine with King George VI and Queen Elizabeth in Edmonton. On another occasion they had the pleasure of dining with Queen Elizabeth.

They had previously met Princess Elizabeth before she became queen and had reviewed the Scouts in southern Alberta with her. Lord Row Allen, head of all scouting in the British commonwealth, also spent several days with Elder Tanner in Alberta.

While on the government assignment in England, he spent some time with the Duke of Windsor. He has met on a number of occasions with Lord Beaverbrook and other high government officials.

After leaving government service, Brother Tanner moved his family to Calgary to become president of Merrill Petroleum of Canada, a newly formed oil company which, under his leadership, became an impressively successful venture. It was while he was serving as president (Continued on page 39)



THE GOLDEN KEY

BY BERNARD SABATH

For eight weeks during the severest of the midwestern winter, Ray Burke lay in the hospital with an illness the doctors failed to diagnose. For over fifty years he had been in fine health, with nothing more serious than a winter cold. Until this illness he'd been a large, active man, booming with life and enthusiasm and ambition. Then, suddenly, the unexplainable weakness and fatigue; hospitalization and tests; and a persisting mystery.

Afternoons, Ray's pretty wife Eleanor came to the hospital by bus or taxicab—she didn't drive a car—bringing cheerfulness and charm and whatever letters came from their four adult children.

Ray would sit up in his hospital bed, pale and handsome, but suddenly gray-haired, and he would remark humorously that many people turned prematurely gray, but that he had been perverse and turned gray belatedly. Eleanor, smiling as though fear and worry had not touched her, would remark, "You are the mystery patient, just as Dr. Jonah said."

After they had consoled each other with a display of laughter and good spirits, they would discuss the future. Dr. Jonah had ordered retirement, and Ray said he rather liked the idea. "I'll paint and fix things around the house. I'll take care of screens and storm windows. And I'll *putter*." He grinned. "I've never known the meaning of the word."

"Something else," Eleanor said lightly. "I'm going to teach you to cook a few things—those you like best." He studied her quizzically, and she shifted a little awkwardly. "I got the idea last year, when I had that day in the hospital, that silly little false alarm. I want to teach you to cook."

Ray nodded. "And I've been thinking, I want to teach you to drive the car, Eleanor."

Alarm leaped into her eyes, but she immediately masked it beneath her smile. "The bus is so convenient," she reminded him, "practically at our back door. And when we go anywhere in the evening, you do the driving."

"I understand," he said, with a level gaze. "And so do you, darling."

When he came home from the hospital in early April, his strength was returning slowly, as mysteriously as it had gone. He lost no time in arranging for his business partner to take over most of the responsibility; and with a good part of his resources, he purchased a small, four-apartment building which would be a good income property after the mortgage was paid.

Then he had a gift made for Eleanor.

He presented her with the small box over dessert one evening. She undid the wrapping slowly. "What on earth?" Then she drew out a set of gold car keys. "Just what I've always wanted," she murmured humorously. But her smile was too deliberate.

"And I'll start giving you driving lessons tomorrow morning," Ray declared.

"You're full of little surprises," she said brightly. "But, darling, isn't it too soon for you to start instructing? We don't need to rush this."

"I feel fine—fine enough," Ray replied. "We'll take it slowly. If I'm tired after half an hour, we'll quit."

"All right," she agreed. But during the evening she saw a newspaper ad and decided she must go downtown first thing in the (Continued on page 46)



Exploring Specialties

BY WILLIAM B. SMART
CHAIRMAN, EXPLORER COMMITTEE
YMMIA GENERAL BOARD

Opposite: East Mill Creek Stake Explorers use their specialty of mountain climbing in doing rescue work.

"Our typical youth will settle for low success rather than risk high failure. He has little spirit of adventure. . . . He is a pampered hothouse plant and likes it that way. . . . He wants very little because he has so much and is unwilling to risk what he has. . . ."

So a sociologist ticks off the score on modern youth after a nationwide Gallup Poll study. "Goals?" he quotes one teen, in summary, "We've got no goals. Our parents have achieved them all for us."

Is this an accurate picture? We're not prepared to answer for the nation's youth generally. But we can speak for several thousand LDS Explorers who have so wrapped themselves up in brain-stretching, muscle-building activities that they're almost too busy to speak for themselves.

Their answer is a clear, unequivocal "No."

These are Explorers who haven't been satisfied with weekly meetings and an occasional outing. They are the ones who are using the Explorer program as it was intended to be used, with big-scale expeditions, with high-level discussions—and with a specialty.

What's a specialty? It's easier to say what it isn't. Name almost any constructive hobby or vocational study, and you've named a specialty being pursued by an LDS Explorer post somewhere.

LDS Explorers are pulling injured persons off western mountains in daring, skilful rope-and-stretcher rescues. They're building short-wave radios and talking to other "hams" half-a-world away. They're exploring underwater depths and studying the heavens. They're knocking the bull's-eye out of targets in nationwide rifle competition. They're learning more about Indian lore and dances than many Indians ever

knew. They're stalking deer and bringing them down with bows and arrows made in their own basements. They're building boats and flying planes and tearing down tired transmissions, and—well, you name it; if some post isn't already doing it, it won't be long until one is.

In short, the specialty is the tried and tested answer to those old questions: "How can I get my son away from the television and interested in something?" and "How can we keep the teens coming to church?"

Take Post 96, West Ward, Nebo (Utah) Stake, which last June won the first annual all-Church award as the top Explorer post in the Church. There's no wondering how to keep boys busy and active in that ward. In addition to a full program on MIA night, these Payson Explorers get up to their elbows in Fiberglas and epoxy glue night after night, making the handsomest canoes to be found anywhere. Occasionally a canoe is sold to buy materials, and eventually every Explorer in the post expects to have his own \$200 canoe at practically no cost. So what do the boys do in their spare time? Why, they make sleeping bags and tents and pack-frames and whatever else they need to be the best-equipped camper-canoeists in the area.

That's exploring the specialty way—a way to satisfy the basic need every teen has for new experience, for creativity, for a feeling of personal worth.

Another asset of specialties is the easy, natural way they can lead to lifetime vocations. In Pingree, Idaho, for example, fifteen boys—one hundred percent of those available in the ward—have clustered around a radio engineer consultant to build their own ham



Below: David Esperson, Michael Nelson, Daryl Chinn, Richard Tidwell, and Bob Holder from the rifle team of Post 113, Richmond, California, whose specialty is gun safety.

Above: Explorers Richard Fields, Bob Jex, and Dale Alred enjoy skin diving, the specialty of Post 107, Bountiful, Utah.



Explorers of Payson, Utah's Post 96 make as well as learn the art of canoeing.

LaVere spends much of his spare time in Pingree, Idaho with his two-way radio, part of the electronics specialty of Post 326.



Explorers Bruce Allen and Steven Josephson, Post 105, Brigham City, Utah make arrows as part of the post's archery specialty.

radio sets and probe further into electronics. They make uneven progress, of course; they range from the greenest beginners to one boy who has won a US Air Force award for his work in electronics. But some of these boys will end up in a very lucrative career as a result of this specialty, and others will have an intelligent understanding of why they did not.

Is this important? Studies have shown again and again that high school students with definite vocational goals—even though the goals may later change—show far higher grades and much less absenteeism than those who are undecided.

Interesting by-products grow out of Explorer specialties. Like the connection the Richmond post of Oakland-Berkeley (Calif.) Stake reached in their junior rifle club specialty—that it takes good health habits to hit bull's-eyes. Or the self-reliance the boys of Smithfield First Ward, Smithfield (Utah) Stake, learned in taking an old car's motor and transmission apart and putting it back together—because the adult advisers purposely showed up each night in good clothes so they couldn't touch the car. Or the increased appreciation of the Book of Mormon learned by the Ensign Tribe of Olympus (Utah) Stake through their specialty of studying Indian lore and dances.

But the end product of every successful specialty is this—to keep boys interested and challenged and, thus, close to their bishops and their wards. Many young teen converts to the Church have first become interested through working in Explorer specialties.

How can your ward Explorer post have a specialty? Is it necessary to have a post adviser who can teach his particular interest to the boys as a specialty? No.

In fact, that's usually a poor way to go about it. The best way is for the Explorers themselves, using their own leadership, to discuss and decide what specialty they want, and then find the right man to help. He is called in as a "consultant," without administrative responsibilities—and few are the men who can't be persuaded to share their knowledge of and enthusiasm for a special field of knowledge with a group of interested boys. Some posts have found the man and the specialty by taking a vocation-hobby census of every man in the ward.

So how about your ward? Does its Explorer post suffer from the "same-old-thing-again blues?" Does the post have tired blood and sagging ambition? Maybe it's time for a specialty transfusion.

It's worth almost any effort. We'll not soon forget the clear eyes and level gaze of the husky young sixteen-year-old who came swinging gracefully down a rope to tell us what his post's specialty of physical fitness was doing for him. Six months before he had been headed straight for the reform school after a series of arrests for car theft and housebreaking. Then a wise post adviser challenged him to prove himself in more manly ways.

It worked. Six months of intensive work on ropes and rings and parallel bars had worked an amazing transformation.

"Look," he proudly declared. "I've added two inches to my biceps."

But the rest of the accomplishment was even more apparent. Obviously he had added far more than two inches to his soul.

Right: Elder Bernard P. Brockbank, Assistant to the Council of the Twelve. Below: Part of the Brockbank family group: Mrs. Nada Rich Brockbank and Elder Brockbank (seated); standing left to right: Von R., Roger R., Diane, and Bruce. Photograph was taken in 1960, when Elder Brockbank was called to preside in one of the mission fields in the British Isles. Not shown in photographs are sons Loren Rich, and Bernard P. Brockbank, Jr.



“ . . one brick at a time, true and square . . every nail driven to stay in its place . . ”

ELDER BERNARD P. BROCKBANK, ASSISTANT TO THE COUNCIL OF THE TWELVE

BY M. ELMER CHRISTENSEN, PRESIDENT WINDER STAKE

Elder Bernard P. Brockbank was sustained as an Assistant to the Council of the Twelve on October 6, 1962. Thus commences a new building program for this great leader in the Church. Building projects have been his specialty for many years. Some have involved the characters of people, and others have constituted his vocation in the construction of homes. Many barren mountain slopes, salt grass flats, and abandoned farm lands have emerged into thriving, happy communities through the vision, planning, and skill he has demonstrated.

Elder Brockbank has built equally well in the vineyard of our Heavenly Father. Early in life he demonstrated his leadership ability and willingness to serve. He was an active member of the Aaronic Priesthood and served in the presidency of his teachers quorum.

At the age of twenty, he accepted a call for a mission to England, where he labored from July 4, 1929, to August 1931. For one year he was a district president. During 1934 and 1935, he served as a parttime missionary in Washington, DC while attending school. Other experiences in the Church include service as a scoutmaster in Winder Ward, Cottonwood Stake, a member of the superintendency of the Ensign Ward YMMIA, a gospel doctrine instructor in two wards, a counselor in two bishoprics, and bishop of the Winder Ward, Cottonwood Stake, from June 1946 to 1949. He was a member of the high council in both the Cottonwood and Holladay stakes, and in June 1958, was sustained as president of Holladay Stake. On May 18, 1959, he was sustained as chairman of the Jordan Valley welfare region, where he served until called to preside over the North British Mission in March 1960. When the North British Mission was divided in December 1960, he was made president of the new Scottish-Irish Mission, and then president of the Scottish Mission when it was organized in 1962.

Born in Holladay, Salt Lake County, May 24, 1909, Elder Brockbank was the son of Taylor P. and Sarah LeCheminant Brockbank. He was married November

11, 1935, to Nada Rich, of Logan, Utah, in Washington, DC. Among the first things they did upon returning West was to receive their sealing in the Salt Lake Temple on May 4, 1937. Their six children are all active in the Church: Loren R. is president of his elders' quorum, having previously completed a mission to England; Bernard Park, Jr., is a member of the Cottonwood Fifth Ward bishopric; Bruce, having recently completed a mission in Scotland, is now attending BYU; Von is at present on a mission in Scotland, and Diane (Mrs. John Osborne) has served as a ward president of YWMIA. Their youngest son, Roger, is accompanying his parents in the mission field. They have seven grandchildren.

Elder Brockbank attended elementary school in Holladay, and later was a student at Granite High School. While at the Utah State University, Logan, Utah, he milked cows to pay his expenses. He was also enrolled at the University of Utah, and later studied law at George Washington University, in Washington, DC.

Highly respected in his community, Elder Brockbank has identified himself in a variety of civic activities. He served as a member and officer of the Salt Lake Real Estate Board, an officer of the Holladay Lions Club, an officer of the Sons of Utah Pioneers, and of the Utah Home Builders Association. For three years he was a member of the Granite Board of Education and was honored as its president for one year prior to leaving for the mission field. Those who observed him as a member of the board were impressed with his mental alertness, his sincere sense of responsibility to the youth and patrons he represented, the firmness of his convictions, and the fairness of his decisions. He was always approachable and willing to champion the worthy needs of his constituents.

As chairman of the Jordan Valley welfare region, he demonstrated his humility and faith. Elder Brockbank never

(Continued on page 41)

1820 1830 1832 1845 1890 1948 1959 1962 1963 THE MORMON

Two articles published during the past year have more than passing interest to members of The Church of Jesus Christ of Latter-day Saints as they give a view not only of where Mormons are and have been in relation to their environment, but also as to where the Church may find itself in future years.

The key to this future: education.

The first of the two articles appeared in the January 1962 edition of the *Utah Educational Review*. Entitled, "Utah in the Eyes of the Nation," the article, by the late L. H. Kirkpatrick, Librarian, University of Utah, discusses the changing image of the Mormons.

Three months later Alexander W. Astin, a member of the National Merit Scholarship Corporation, introduced and defended a new theory that indicated a college's output of doctors of philosophy depends largely on its input of students. This article appeared April 13, 1962 in *Science* and was entitled, "Productivity of Undergraduate Institutions."

Both writers are non-Mormons.

The Astin article does not mention Mormonism as such and scarcely mentions Utah in passing—but the paragraph in which the state is noted is highly significant.

After reviewing several existing analyses of the role played by the undergraduate college in stimulating its students to go on for the PhD degree, Astin introduces his theory and its supporting evidence. The case for Astin's analysis and his evidence against the current theories is not our concern here. His subsequent summary and mention of Utah is.

Writes Astin:

"It is clear from these results [the testing of his analysis with 265 institutions of higher learning] that the actual PhD outputs of a variety of undergraduate institutions can be predicted with substantial accuracy from a knowledge of the abilities, major fields, and sex ratios of the student bodies. This fact, together with the failure to find any consistent relationships between a college's productivity [number of students attaining the PhD degree] and specific characteristics of its environment, suggests that colleges do not differ

appreciably in the extent to which they stimulate their students to seek higher academic attainment or inhibit them."

Still, there is a difference existing between each school in the number of its graduates going on for the PhD. This difference recorded, the undergraduate institutions were then rated from "overproductive" to "underproductive."

"Public institutions were found to be overproductive," concludes Astin, "and eastern men's colleges and universities were found to be significantly underproductive." These underproductive eastern institutions were Dartmouth, Hamilton, Harvard, Princeton, Wesleyan, and Williams.

Where did the institutions of higher learning in Utah fall—the schools that educate the bulk of the Mormon college population? Here is Astin's brief mention of the Beehive State:

"A careful inspection of the most overproductive and the most underproductive institutions from the original sample of 265 revealed several small, homogeneous groups of institutions which are of some interest. For example, among the most overproductive institutions were four colleges located in New York City: Brooklyn College, City College of New York, Queens College, and Yeshiva. Also, all three institutions located in the state of Utah (Brigham Young, Utah, and Utah State) were highly overproductive. It is difficult to determine whether the overproductivity of these groups can be attributed to the effects of the institutions themselves. Certain ethnic or religious characteristics of the students entering these institutions may be important factors in the college's productivity. That is, there may be motivational factors associated with certain cultural or religious groups in addition to the factors of sex, college, majors, and intelligence level."

These motivational factors of a religious group spoken of by Astin can well be understood when considering the Utah schools in light of LDS scripture and philosophy concerning education.

Five of the more cited LDS scriptures are:

IMAGE TODAY AND TOMORROW

"... By Their Fruits Ye Shall Know Them."

1981
1970 1990 2000

BY REED H. BLAKE, EDITORIAL ASSOCIATE

"It is impossible for a man to be saved in ignorance." (D&C 131:6.)

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:18-19.)

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (*Ibid.*, 88:118.)

And perhaps the most widely quoted scripture: "The Glory of God is intelligence, . . ." (*Ibid.*, 93:36.)

Even during the depression the Mormon philosophy of the need and sacrifices for education was expressed by Dr. Franklin S. Harris, then president of BYU, when he wrote, "It is becoming more and more evident that education is one of the most important enterprises to which any civilized people can devote itself. This applies not only to the actual money spent, but perhaps to an even greater extent to the individuals concerned. No intelligent parent would place any consideration of wealth or personal ease above the welfare of his children. This welfare is so intimately tied up with the kind and amount of education which the children receive that no other factor in their lives will play so important a part in their success, or more greatly affect the attitude which they take toward life here and hereafter."¹

In 1936 Dr. Harris was not, however, echoing a philosophy only recently become popular. Speaking in the Tabernacle in March of 1860 Brigham Young stated, "The religion embraced by the Latter-day Saints, if only slightly understood, prompts them to search diligently after knowledge. There is no other people in existence more eager to see, hear, learn, and understand truth."²

And in saying this Brigham Young was only reinforcing a long-held belief that began with the infancy of the Church.³

Thus from the beginning the Mormons were creating

an educational framework, the fruits of which would cause educational leaders the country over to point with pride. When Astin published his theory in May of 1962, he was not paying Mormonism its first educational tribute. In fact, the theories being used to determine a college PhD potential which Astin now says may be invalid, also placed Utah in her familiar role as the nation's leader in education.⁴

Kirkpatrick, the U of U librarian, in his *Utah Educational Review* article relates that the "story of the changing image of the Mormons is one . . . of the literal triumphs of education over prejudice. . . .

"Yet they have survived a library of abuse [writes Kirkpatrick: "Novels about the Saints numbered into the hundreds, but the character types were not that numerous.], and are today not only accepted but an admired and respected people.

"Time alone might have won toleration of the people who settled here in spite of the volumes of abuse fired at them. But neither time nor persistent, quiet faith would have won them nationwide approval as a people." There are religious faiths in America today, says Kirkpatrick, that are accepted but are "far from being respected."

Despite the fact that what was probably the first adult education in America, the school of the prophets, was established by the Saints in 1833 in Kirtland, Ohio; that they chartered a university in Nauvoo, the first in Illinois, and planned a library which would be a "city of books"; that they established one of the first universities west of the Missouri River in Salt Lake City and had one of the great book collections in America in the Territorial Library, despite all this, the Mormons were still considered uneducated by their contemporaries. So much so, writes Kirkpatrick, that in the 1870's there were probably "more missionaries being sent to Utah than Utah was sending to the outside world." As an attraction to the local citizens, each missionary group opened free schools. "The theory was that Mormonism could not survive education."

Ninety-eight novels written about the Mormons between the years 1843 (Continued on page 42)

Aids to the Revealed Doctrines of

From the beginning of the Church, the leaders have continued to teach that all truth, no matter where it is found, is a potent part of the gospel of Jesus Christ; for recorded Joseph Smith the Prophet, "... truth is knowledge of things as they are, and as they were, and as they are to come; ..." (D&C 93:24.)

President Brigham Young encouraged the Saints to search after truth. He said: "Our doctrine and practice is, and I have made it mine through life—to receive truth no matter where it comes from."¹

"... if an Elder shall give us a lecture upon astronomy, chemistry, or geology, our religion embraces it all. It matters not what the subject be, if it tends to improve the mind, exalt the feelings, and enlarge the capacity. The truth that is in all the arts and sciences form a part of our religion."²

"Mormonism, so-called, embraces every principle pertaining to life and salvation, for time and eternity. No matter who has it. If the infidel has got truth it belongs to 'Mormonism.' The truth and sound doctrine possessed by the sectarian world, and they have a great deal, all belongs to this church."³

Not infrequently, some ideas which have been proclaimed as truths are disproved and need to be discarded or re-interpreted. All of us should become cautious about accepting new teachings without proving them because there are sometimes wide differences between hypotheses and truths.

As to religious literature, Latter-day Saints do not fear the findings of extracanonical writings, such as the Dead Sea findings, the Chenoboskion literature, or the vast intertestamental literature that has been brought to light. Fears may be felt about some of the conclusions made from such findings from so-called "critics," but the Church does not doubt that inspired truths may be found even in writings that have generally been said to be uninspired.

Mormons do not believe that "all that has been revealed" is necessarily contained in the standard works of the Church. The Mormon scripture now consists of four books and yet is felt to be flexible and can be enlarged and expanded as more is admitted and voted upon. Article nine of the Articles of Faith explains this in these words, "and we believe that he will yet reveal many great and important things. ..."

In the revelations to the Church, the Lord declares: "And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth—

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."⁴

The accepted Bible version of the Latter-day Saint today is the King James Bible which consists of sixty-six books. This Bible has in some earlier editions contained other books known as the Apocrypha, but in later editions these books have not been included. Most of the books of the Apocrypha are still included in the authorized Roman Catholic Bible, but almost all of the various Protestant Bibles have excluded them. Though these Apocrypha books are extracanonical and extra-biblical to the Mormons, the Lord revealed to the Prophet Joseph Smith the official position the Church should take concerning these extracanonical books. The occasion of this revelation was during the Prophet's work on the revision of the Bible. In March of 1833, the Prophet Joseph Smith was finishing for the time being the revision of the Old Testament, and the Lord gave him these instructions: "And when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school; ..."⁵

It seems that when the Prophet finished the translation of the prophets, he wondered if he should revise the apocryphal books. And while he pondered, the Lord gave him section 91 which has four essential points: (1) "There are many things contained therein that are true, ..." (2) "There are many things contained therein that are not true, which are interpolations by the hands of men." (3) "... it is not needful that the Apocrypha should be translated [Revised]." (4) That whoever wants to read or study these books

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may do so, having the Holy Spirit of truth to aid him in discerning what is true from what is false; and if he does not have the Spirit, he will not be able to discern the truth properly and will not be benefited from his study.⁶

Besides being the rules for interpreting the Apocrypha, these are safe rules to apply when studying extra literature, such as the Dead Sea Scrolls or other intertestamental literature which often is referred to as the Old Testament pseudepigrapha. There may be inspired truths contained in them; there are certainly things which are of men contained in them; they do not have to be revised or canonized; and unless one has the "spirit of truth" when he studies them, his interpretations may lead him astray.

If one is humble, however, and "seeks learning even by study and also by faith"; so that he may be heir to the spirit of discernment, then his search may become productive. With such an attitude, Latter-day Saint students have no bounds for scholarship, and their findings may make contributions for the Church and the world of scholarship.

A research which was recently done by a Latter-day Saint student is an interesting case in point. It was carried forth in a large university on the west coast by a graduate student. If the study proves valid, it will offer helpful evidence toward the divinity of the work of the Prophet Joseph Smith, and it may prove to be a good example of truths found in extra-canonical literature. The project was concerned with one book classified by scholars as Old Testament pseudepigraphical literature.⁷ It is another book of Moses which is called *The Apocalypse of Moses*.⁸ The researcher compared his pseudepigrapha book with the book of Moses in the Pearl of Great Price and discovered some interesting parallels and similarities among which are the following:

1. Both books are named after Moses, and yet they contain materials about Adam and Eve after they were cast out of the Garden of Eden. *The Apocalypse of Moses* begins with these words: "This is the story of Adam and Eve after they had gone out of paradise."⁹ One section of the book of Moses was originally entitled by the Prophet: "A Revelation of the Gospel unto Our Father Adam, after he was Driven out from the Garden of Eden," which is surprisingly similar with the beginning statement in the Apocrypha.

2. After Adam and Eve had been cast out of the garden, they offered sacrifices to God (Moses 5:5-7; Apoc. 4:2; 29:3-4); and called upon God in many

prayers and supplications. (Moses 5:4, 16; Apoc. 27:1-2; 28:1-2; 29:1-3.)

3. The terms "devil" and "Satan" are both used interchangeably, and the devil is made separate and distinct from the serpent because the "devil speaks by the mouth of the serpent." [Verbatim words used by both.] (Moses 4:5-7; Apoc. 16:5; 17:4.)

4. Adam cries for a "little space" [verbatim words used by both] of time in which he may repent before he dies. (Moses 5:4; 14:15, 58-59; 6:1; Apoc. 27:1-2; See also D&C 29:42; 2 Nephi 2:21.)

5. The devil appears in the guise of an angel of God. (Moses 1:12-18; 5:13; Apoc. 17:1-5.)

6. The devil attempted to get the man Adam and Eve to worship him. (Moses 1:12-22; Apoc. 17:1-19; 3; Slavonic [another version of the Apoc.] 33:1-3; 34:1-4.)

7. Adam and Eve are instructed by God himself and by angels that they may be redeemed from all effects of their transgression. (Moses 5:6-12; Apoc. 13:3-5; 25:4; 28:1-4.)

8. A whole history and account of the devil's rebellion against God and his expulsion out of heaven is recorded. (Moses 4:1-4; Vita [a Latin version of the Apoc.] 12:1-16; 4.)

9. Special sacred things and sacraments were revealed to Adam, which in turn he was to reveal to his sons. (Moses 5:58-59; see also book of Abraham, Facsimile Number 2, Figure 3; Apoc. 3:1-2; Vita 29:2-3.)

10. The whole history of Adam and Eve and their posterity was to be preserved. (Moses 1:40-42; 6:5, 8, 46; Apoc. 14:3; Vita 50:1-2.)

There are many other parallels of ideas between the two books of a more general nature such as the teaching of a clear dichotomy of the body and spirit of man, the resurrection, the judgment day, the angelology, the names of deity used, the studied anthropomorphisms, the salvation for man "in the end of times" [verbatim words], purification and washing by water, repentance, death, etc. Though there are many parallels to be found between the two, it should be pointed out that the book of Moses has materials in it which differ greatly from those in the Apocrypha. It should also be noted that all of the parallels between the two books are not to be found in the Bible materials about Adam and Eve; they are also completely unique to this Bible story.

The study draws a basic conclusion, which the data seems to support, that the parallels and similarities are so substantial that (Continued on page 50)

Garnish for the Mind

SOCRATES

BY HELEN LEMMON

"It costs only a few cents more to travel first-class," is a modern maxim the world is fond of quoting. We live in an age where merchants make us quality conscious, and ad-men make us brand conscious. The best comes a little higher, and few of us desire to travel any other way. To wear nylon rather than cotton we sacrifice and scheme. To eat steak instead of hamburger we gladly put in overtime. No effort seems too great where creature comfort is concerned. Nothing appears too fancy for sprucing up the physical.

Nourishing and adorning the mind is another matter, however. Books great enough to weather the centuries generally require a second reading. Scripture is hard to read because we moderns simply don't understand the language used in Bible and Book of Mormon days. It is necessary that we pay overtime attention to the commandment that says, "... seek learning, even by *study* and also by *faith*." (D&C 88:118. Italics added.) This is asking too much. It hardly seems right that the same effort applied to ornamenting the body should apply to decoding messages of the world's best minds.

Writers in any age use tricks and proven methods to make their message readable at all. Writing is much more handicapped than speaking, for in the course of ordinary conversation we have the use of gestures both mild and exaggerated. We have inflection of tone to give meaning, and animation of facial expression is employed most effectively.

A writer cannot flutter blue eyes, however, or clasp hands with meaning. He has only black print to put upon a white sheet, and any color brought to the page

is done with skilful use of the awareness factor. Few sentences or paragraphs of strange information can be foisted upon the reader without inserting explanation that begins, it was like . . . it was as if . . . it was as though.

Authors must strive continually for phrases more effective than cold as ice—and cross as a bear. They willingly apply themselves to the seat of a chair many long days and struggle on every page to fit description of things familiar to points that are strange; for example, let us liken reading to a jigsaw puzzle, i.e., the first book read is the corner piece, and all other studies fit into life's over-all picture.

Everyone in this generation understands the jigsaw simile used here. But what of someone who reads two thousand years hence. The same principle applies to us who read works written generations ago. You will remember when King Solomon died, the people were exercised over economic conditions and came before his son Rehoboam to plead that taxes be lowered. And Rehoboam said, "... My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." (1 Kings 12:14.)

Use of the word *scorpions* at this point causes bewilderment. We shake heads and go on or lay the book aside. Customs of that day were certainly peculiar when a king gathered up wriggling insects with which to flog his people.

Now if we are the type of people satisfied to wear cotton and eat only hamburger, it is possible to go through life thinking that Rehoboam used poisonous bugs to chastise the citizens of Judah. But it is far

better to put in overtime study and find, one fine day, upon a page of archaeological works a strange picture with caption underneath reading, "Ancient Whip of Scorpions."

Excitement of research reward stirs the mind and heart even more than standing before a store window filled with goodies. Learning that the whip of scorpions differed from ordinary three-corded whips inasmuch as knots were tied in the cords and jagged pieces of metal pushed through each knot surpasses the joy of surveying a window display featuring spring hats.

Many mystifying passages of scripture become clear to us with extra probing. Hosea in repeated warnings spoke of Ephraim as a cake not turned. We wonder until a future day when another book is read. Daily life in Bible times informs us that bread was sometimes called ashcakes because the small loaves were baked in hot ashes, first on one side and then the other. Hosea's words are simplified before our eyes. He simply meant that Ephraim's tribe was half-baked, that they neglected spiritual matters for more worldly affairs.

In Jeremiah we read, "... and the women knead dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." (Jer. 7:18.)

This short verse when pursued to its roots opens before our mind the vast area of pagan idolatry and heathen practices so abominable before God. One need only step into local libraries to learn that Judah was so filled with idol worship that the people set altars upon their flat-roofed homes to offer cakes

and wine to the sun, moon, and stars.

The same tribes brought out of bondage into a promised land turned from a Loving God to worshipping nature with feasting, banners, and song, and when Jeremiah complained that stones and stocks defiled the land, he spoke of things very familiar in that day. Stones were fashioned into altars for false gods and stocks were trees stripped of branches, tied with banners and carried to festival ground to represent the fertility god.

Many are the wondrous ornaments with which to decorate the mentality by simple uses of effort and prayer. From wide search of the printed word we tie up understanding and tolerance. From history we stitch on significant details of twenty-one great civilizations—what made them rise, what made them fall. Archaeology adds knowledge of past cultures, and science brings humility before God's infinite power. Philosophers' statements and poetry bedeck the intellect with warmth and color, and when all are tastefully placed we begin to see what God is trying to give us. We catch glimpses of the qualities of character to be developed that we might be of use to him. The mind will bend and stretch around great ideas.

Fresh resolutions to trim up the gray matter are waiting to be made. If eyeglasses are needed, plan to be fitted. If reading habits are deficient, organize remedial groups. Clubs are formed every hour for more trivial reasons.

God keeps books, we may be sure, and when they are opened someone is bound to ask for reasons why our bodies traveled first-class and our minds went by steerage.



WAYNE J. ANDERSON, PH.D., GENERAL COLLEGE, UNIVERSITY OF MINNESOTA

Latter-day Saint parents feel that it is a privilege, an opportunity, and a responsibility to guide and help direct their children's lives. This attitude stems from the belief in the sanctity of the home. Joseph F. Smith, sixth president of the Church, expresses this beautifully, "There is no substitute for the home. Its foundation is as ancient as the world, and its mission has been ordained of God from the earliest times." (Joseph F. Smith, *Gospel Doctrine*, 1949 ed., p. 300.)

Briefly, LDS philosophy as related to parent-child relationships is as follows:

1. We all, parents and children alike, lived as individual intelligences and then as God's spirit children before we came to this world.

2. We all agreed in a heavenly council to come to this earth for a period of schooling; during this period of time, the veil was to be drawn between our earth-lives and our pre-earth existence.

3. God, in his love for us his children, sent his Son Jesus Christ to us to teach us how we should live; he

Child Rearing- The Mormon Viewpoint

also reveals his truths to his prophets among his children in order that they may have continuous guidance.

4. Parents in establishing families are fulfilling God's purposes and are providing the social unit in which God's spirit children can grow and develop in righteousness.

5. If the parents who establish these family groups are married in God's temples and sealed to each other for time and eternity the children born to them under this covenant will be theirs forever, and the family unit will persist throughout the ages.

As one reviews these beliefs, he realizes the heavy sense of responsibility that rests upon parents. To them this means that as they as parents have children, they are fulfilling the purposes of God in providing opportunities for his spirit children so that they may go through this earthly schooling away from his presence. This is the reason that we, as a Church, believe

in having large families, namely as many children as can be properly cared for. Inasmuch as parents are in reality, earthly guardians of the spirit children of God, they feel their responsibility to be grave. They attempt to keep their children close to the Church and so teach them that they will learn how to live righteously in accordance with the principles taught by Jesus Christ and revealed by God to his servants, the prophets. If proper covenants are entered into and kept, this entire relationship takes place within an eternal setting. Parents and children know that if they would live together as a family unit throughout eternity, they must all live according to gospel principles.

In order to gain the great blessings that God has promised to the faithful, how should we operate within this family group? In the first place, inasmuch as all members of the family are recognized as God's children, the relationships between husband and wife and parents and children are dignified: respect is accorded every individual member; children respect parents and in turn parents respect their children. Thus, living within the climate of mutual respect and love one for another and motivated by the promise that the family unit will endure eternally if religious covenants are entered into and kept, the LDS family finds itself dedicated to a great cause and finds direction and purpose in its life's activities.

To implement these beliefs, parents introduce their thinking to the child in its infancy. At the tender age of three to six weeks a baby is given a blessing, and its name is entered on the records of the Church. During the formative years, parents teach the child and acquaint it with church doctrine so that upon arriving at the age of eight (revealed as the age of personal accountability), he has a desire to be baptized and confirmed a member of the Church in full standing. Young boys are instructed so that they want to become worthy to be ordained deacons in the priesthood at the age of twelve. (The priesthood is the authority to act in the name of God and is the power by which the Church is governed.) Young girls also are taught to live spiritual lives of service so that when they reach womanhood they may be worthy of marrying a priesthood bearer in God's temple and share in the blessings which the priesthood brings to the home. Young people of both sexes are admonished to live worthily so that they may fulfil church missions and marry in the temple. Basic to this attitude is a growing knowledge, inculcated by the child's parents, that God is a living personage, a father in heaven, to whom they can turn for inspiration and help. Children are taught to pray to God both as individuals and as a family group. As a child grows, a burning conviction

(testimony) develops within his being that God is his father and that he should live according to his Father's will. These children learn to hold in sacred veneration the name of God and the name of the Son of God. The child is taught that he is accountable for his own

actions and although his parents may teach and guide him, he alone must learn to make proper choices between good and evil and right and wrong.

In addition to these spiritual teachings, parents instruct their children in matters related to their

physical, mental, and moral selves. The human body is looked upon as the earthly dwelling place of the individual's spirit, and it is felt that the spirit cannot function effectively in an unclean body. Thus observance of the Word of Wisdom becomes part of family living. According to this teaching, family members should not drink liquor, tea, or coffee, or use tobacco. They should strive to exercise moderation in all things and live according to principles of sound health. In the observance of these principles, as well as all others, parents are expected to be good models for their children. Brigham Young, second president of the Church, says, "If parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current, and the tide of feelings of their children, and they, eventually will desire righteousness more than evil." (John A. Widtsoe, *Discourses of Brigham Young*, p. 208.)

In regard to habits and practices considered undesirable, the Mormon parent does not say to his child, "I am older, it is all right for me to drink or smoke, just wait until you are of age, then you may also indulge." Instead, his attitude is, "If these things are not good for your body, they are also injurious to mine. Let us help each other to abstain from their use."

In the realm of mental activity, parents encourage their children to seek after all truth. They are strong advocates of formal education, and they encourage their children to train their minds so that they may realize their latent potentialities. This desire for mental growth is reinforced by discussions at the family dinner table and at frequent "home nights" during which family members are given opportunity to display their talents and enter into discussions of secular affairs as well as religious doctrine.

Morally, children are taught that we work for what we get; never expect something for nothing; give a full day's work for a full day's pay. Children are told that engaging in unethical practices is contrary to church principles. They are also taught to be good citizens and to take an active interest in local, state, and national affairs. Above all, they are taught that there is no double



SPEED—AND DIRECTION

RICHARD L. EVANS

Last week we spoke of the question of convenience, of doing things or dodging things, and of the fact that no learning, or working, or serving ever seems quite comfortable or convenient if a person doesn't consider it to be so. In the long process of learning and preparing, young people often feel both pressure and impatience—so much so that delays and difficulties may cause them to quit, to give up too easily the pursuit of some good goal. Sometimes a student leaves school too soon because of uncertainties and setbacks. With disappointments and problems, values may get out of focus, and immediate and passing things may seem more important than permanent purposes, and there may be some of giving up too easily, some shortsighted decisions. The unexpected almost always enters in, and impatience must be tempered with enduring qualities of character and a far-seeing sense of values. And while it is well to go as far as we can as fast as we can, as young as we can, we need also to learn to be willing to work, and willing to wait, and shouldn't hastily set good plans aside for something secondary. "I have endeavored to impress upon the minds of youth," said Heber J. Grant, "the necessity of their working to the extent of their ability; and also while so laboring never to become disheartened."¹ What if something solid and superior does take a little longer—or a lot longer? "There is more to life than increasing speed,"² said Mahatma Gandhi. Preparation is more important than speed. Direction is more important than speed, and one of the worst things in the world is quickly going the wrong way. We can go a thousand ways fast and get to no good if we don't keep the course. "The future," said Emerson, "belongs to those who prepare for it."³ "I have fought a good fight, I have finished my course, I have kept the faith."⁴ These words of Paul would commend to young people patience, perseverance, principles, improvement, and a reaching for perfection, and avoiding hasty, shortsighted decisions. "No life ever grows great," said Dr. Fosdick, "until it is focused, dedicated, and disciplined."⁵ To you who are young: Keep up your courage, keep moving, keep your character and conviction, and don't let passing circumstances easily discourage you from the pursuit of some good goal. In an age of speed, may God help us keep in mind the direction in which we are moving, as well as the rate at which we are going.

¹Heber J. Grant.

²Mahatma Gandhi.

³Accredited to Emerson.

⁴Timothy 4:7.

⁵Harry Emerson Fosdick.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 7, 1962. Copyright 1962.

standard of sexual behavior and that both boy and girl are expected to save sacred and intimate relationships for the mate with whom they hope to be united in God's temple for time and eternity.

In summary, one might say that LDS fathers and mothers feel rewarded for accepting the challenges of parenthood when they see their

sons and daughters so grow and develop that their religious thinking becomes a way of life—and if they attempt to live their lives on an eternal scale, constantly striving to serve God and his children and in so doing earn the precious privilege of regaining the presence of their Father in heaven. David O. McKay, current president of the Church,

says, “. . . Let us cherish in our homes, as we cherish the lives of our children themselves, that word ‘honor’ . . . honoring mother, honoring father, having them honor us as we honor and revere God our Eternal Father. Let the element of honor, devotion, and reverence permeate the home life.” (David O. McKay, *Pathways to Happiness*, p. 118.)

Nathan E. Tanner

(Continued from page 21)

of this company that he was invited to head Trans-Canada Pipeline Limited, a company formed by a merger of two opposing companies to build a pipeline across Canada from Alberta to Montreal. He had no desire to leave his young and prospering oil company, and so at first refused, but after being approached by the Premier of the Province, E. C. Manning, and by Mr. C. D. Howe, a leading minister of Canada, he accepted.

Knowing that this project would be most difficult, and that it would again thrust him conspicuously into the public scene, he requested a five-year termination clause in his contract. One of the first problems came up when he was asked to move to Toronto, as the company felt its headquarters should be near one of the large financial and population centers. But inasmuch as he had been recently appointed president of the Calgary Stake, he felt he should not leave his church position. He also preferred to live in the West. So the company acceded to his wishes and left the headquarters of the pipeline company in Calgary.

This enormous undertaking involved raising \$300,000,000 and building two thousand miles of pipeline through five provinces, and thereby having to negotiate with that many governments, buying the gas from many companies and selling it throughout Canada and in some areas of the United States.

He began this grueling job, meeting unexpected as well as expected opposition from many sources. The task was so discouraging the first year that many of the personnel,

thinking it was hopeless, left the company. There were also serious political repercussions, but finally construction started, and the stupendous job of finishing the line was accomplished in less than four years. By the time Brother Tanner's contract had terminated in 1959, the



Nathan E. Tanner as speaker of the Alberta Legislative Assembly.

company was an operating success.

On December 6, 1958, *The Albertan* in a newspaper editorial said of him:

“As architect of Alberta's eminently successful government oil and gas policy, Mr. Nathan E. Tanner won the respect and appre-

ciation of the people of this province many years ago. As minister of mines he worked out a system combining maximum returns to the public treasury with adequate incentive for the industry. Such a policy created both the vast development of the industry and the return of hundreds of millions of dollars to the government coffers. One has only to look around him to see the network of paid-for roads, the public buildings, and the new schools, and many other projects financed directly or indirectly by this oil revenue, to appreciate the results of the policy evolved by Mr. Tanner during his years in the provincial cabinet, and followed ever since. In the eyes of other governments it is perhaps the world's most successful oil and gas policy.

“When a gas pipeline across Canada was being proposed and negotiated the project was bogged down for a time by confusion and rivalry and by difficult federal government conditions. It was agreed at that time that one man in all Canada who could bring the various interests together and build a line conforming to government policy was Mr. Tanner. He was made the first president of Trans-Canada Pipelines, and it was largely under his business statesmanship that the line was built. There were troubles along the way, caused mainly by the difficulty of complying with government conditions, but the line has been built and is now in operation. It is a national institution, a major force in the economy of the country. And again the chief architect has been Mr. Tanner.

“He has now retired as chairman

of the company. We move a vote of thanks for the work he has done for Canada."

Each decision he has made in life, great or small, has been made only after careful consideration, and with the Church in mind. In all of his important positions he has been proud to identify himself as a member of The Church of Jesus Christ of Latter-day Saints and has engaged in unnumbered gospel conversations and has had the satisfaction of seeing some of his business acquaintances join the Church. He has been unwavering in his loyalty and devotion to the principles of the gospel.

From his early youth there was never a time when Nathan Eldon Tanner was not active in the Church, beginning with being president of the deacons quorum. In Cardston, he became counselor to the bishop in 1932, and two years later was made bishop of the Cardston First Ward. On moving to Edmonton, he became president of the Edmonton Branch in 1938, which position he held until September 1952. When the family moved to Edmonton in 1937, the seven members of their family swelled the membership of the branch to 22 members. The group was meeting in a small, rented, second-story hall. During the time he was president of the branch, the first chapel in Edmonton was erected, and in addition, an institute building was built for members of the Church who were attending the university.

Upon moving to Calgary, Elder Tanner became a ward teacher, and has often said he enjoyed this assignment as much as any job he has had in the Church. Later he was called to the high council in the Lethbridge Stake, and on November 15, 1953 was made first president of the Calgary Stake, which position he held until called to become an Assistant to the Council of the Twelve, being set apart on October 9, 1960.

Moving to Salt Lake City on February 1, the Tanners bought a new home and were making plans to furnish it, when on February 12, he was asked to accompany President McKay and President Brown to London to attend the dedication of the new Hyde Park Chapel and to assist in the organization of new stakes in Great Britain and the

Netherlands. Four days later, he was asked to prepare to stay in London as president of the West European Mission to be made up from the missions in the British Isles, two missions in France, and the Netherlands. So immediately the Tanners again changed their plans and canceled their orders for furniture, rugs, and draperies.

In this European assignment Brother Tanner has seen a great upsurge in missionary work and conversions, the four missions in Britain grow to eight, and with additional stakes established.

He is chairman of the London

ROADS OF THE WORLD
BY DELLA ADAMS LEITCH

*They lead—they beckon on to promised ends;
Highway or country lane or forest path,
Snow trails or mountain tracks where cattle wend,
They hold a lure, a visioned after-math.*

*Vibrant with memory of those gone before,
With hope of new delights, entrancing views;
O roads, you seem to speak, and more and more
You shape the world's great future as men use*

*And follow on to blaze new ways ahead
For others following where they have led.*

Temple committee, is responsible for passing on all building programs and proposals, is chairman and president of the board of the Deseret Enterprises, Ltd., and editor of the *Millennial Star*.

His gracious and devoted companion, whom lovingly he calls "Sally," in character and competence has wonderfully and remarkably complemented the promising young man she married. They have five devoted daughters—Mrs. C. R. Walker, Calgary, Alberta (Ruth); Mrs. W. S. Jensen, Calgary, Alberta (Isabelle); Mrs. H. S. Rhodes, Calgary, Alberta (Zola); Mrs. G. L. Spackman, Regina, Saskatchewan (Beth); and Mrs. L. Williams, Calgary, Alberta (Helen); and twenty-two

grandchildren.

Sister Tanner has helpfully stood by her husband throughout the years and has always been active in the Church, serving in the Sunday School, Mutual, and Relief Society organizations, and more recently in the West European Mission.

President Tanner was a member of the board of directors of the Toronto Dominion Bank; director of Consolidated Freightways, Inc., Inland Cement Company, Ltd., the Alberta Gas Trunk Line Company, Waterous Equipment, Ltd., Jenkins Groceteria, Ltd., and was president of Merit Oil, and vice-president of Grisley Petroleum, Ltd. He has resigned from all these positions to devote his full time to his church callings. He also served as president of the Canadian Gas Association in 1959-60, and was for a time a member of the board of governors of the University of Alberta. He received an honorary Doctor of Law degree from Brigham Young University in 1956.

We offer in closing a personal impression of Eldon Tanner and his beloved "Sally":—Picture a beautiful new home on a 300 acre farm, on the outskirts of Calgary, overlooking the Canadian Rockies, a home near members of the family, a result of long dreaming and planning. Then the call came to become an Assistant to the Council of the Twelve—and out they walked—almost before the loose nap had been vacuumed from the deep new carpets—almost without looking back—with the comment—"It's just a home—we'll go where the call requires." This is Eldon Tanner—and this also is his "Sally." He would have done well wherever he was born—wherever he went—and so would she.

President Hugh B. Brown has said of him: "He is a man of outstanding executive ability, unquestioned integrity, and throughout his public career he has been known, even by his political opponents, for his rugged and undeviating honesty. . . . He is a humble man of great faith, courage, and constancy, a devoted husband and father, and a devoted and capable church leader. Few men are chosen for high office in the Church who have a richer heritage and more varied background of training and experience than Nathan Eldon Tanner. . . ."



THE JOURNEYS AND MINISTRY OF JESUS THE CHRIST

BY DOYLE L. GREEN, MANAGING EDITOR

This graphic presentation has been developed to aid those who love Jesus to gain a better understanding of his earthly life and ministry.

From the map-o-graph one can determine at a glance at what stage in the Savior's life important events occurred and where he was at the time. The map-o-graph and the reference table form an excellent ready reference combination. After locating an incident in the Savior's life on the map-o-graph, one can turn to the table and find in which gospel or gospels it is recorded and where. Or, conversely, by matching numbers, one can quickly locate on the map-o-graph any occurrence listed in the table.

Events in the Savior's life are infinitely more important than the time or place they occurred, still, relating happenings to places and times may make the events themselves more interesting and significant. Furthermore, the more elements one can associate with an incident, the more readily it may be learned, the longer it may be retained, and the quicker it can be recalled.

The task of relating the events of the Savior's life to places and time sequences is a challenging one for three primary reasons:

- (1) None of the four gospels contains the complete account of the Savior's ministry. While some events are recorded by all four writers, others are told by three, two, or, in a great many cases, by only one.
- (2) It would seem that the gospel writers did not record all of the events in precisely the same order.
- (3) The locations where many incidents occurred are described in one or more of the gospels, but the exact spot where some events took place is not revealed. Other places are described only generally or in such a manner that they cannot be located with accuracy today; for example, which was the Mount of

Over →

This is a fold-out. Do not tear.

Transfiguration? Mt. Hermon? Mt. Tabor? Mt. Cana? We do not know. Again, at what point along the one hundred and twenty sultry miles of the Jordan River was the Savior baptized? John says at Bethabara. But where was that city? Its location is in doubt.

On the map-o-graph, places that can be more or less definitely located are identified by black dots. When the exact spot is in question, the event is related to the general area where it is known or thought to have occurred.

Devoted scholars, comparing the gospels and utilizing archaeological finds and topographical information, have been attempting for many years to fit missing pieces together, or in other words to "harmonize" the gospels as to chronology, doctrine, and place locations. The chronological information used in the construction of this map-o-graph and reference table, with a few exceptions, follows the harmony of President J. Reuben Clark, Jr., printed in *Our Lord of the Gospels*. According to President Clark's preface he "arranged the incidents in a chronological order that seemed generally to represent the majority view of the harmonists consulted."

Even though the sequence of some of the events as well as some of the place locations might be in question, these are relatively minor, and it is believed that in spite of this possible weakness this visual presentation of the journeys and ministry of Jesus will fill a great need.



THOSE TO WHOM THE SAVIOR APPEARED AFTER HIS RESURRECTION

Mary Magdalene in the Garden. (Mark 16:9; John 20:11-17.)

The women who came to seek him as they go to tell his disciples. (Matt. 28:9-10.)

Two disciples on the road to Emmaus. (Mark 16:12; Luke 24:13-32.)

Simon Peter. (Luke 24:33-35; 1 Cor. 15:5.)

All the apostles except Thomas in upper room where "he breathed on them and sayeth unto them, Receive ye the Holy Ghost." (Mark 16:14-18; Luke 24:36-49; John 20:19-23.)

After eight days to the eleven disciples. (John 20:26-29.)

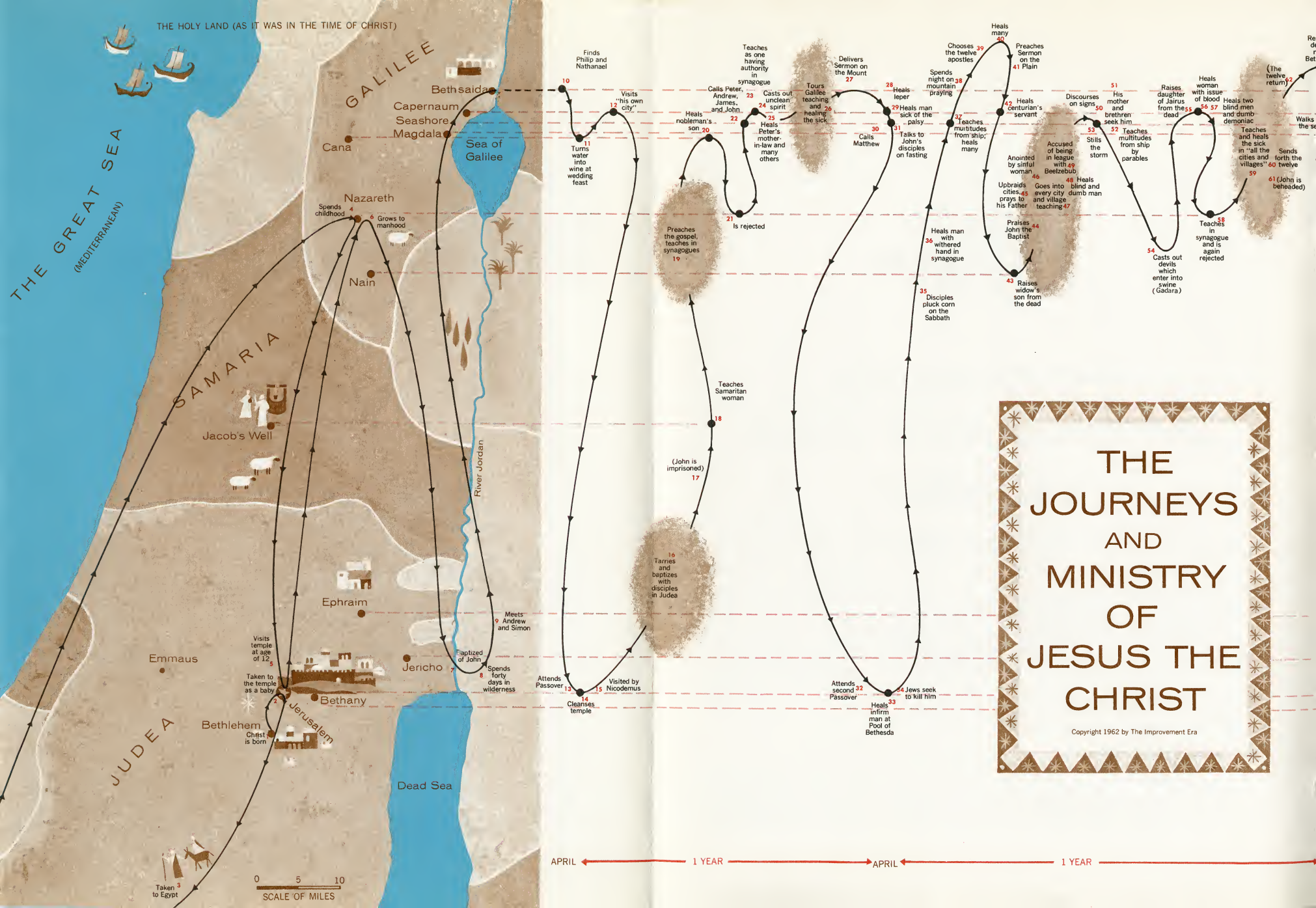
Seven disciples at the Sea of Galilee. (John 21:1-14.)

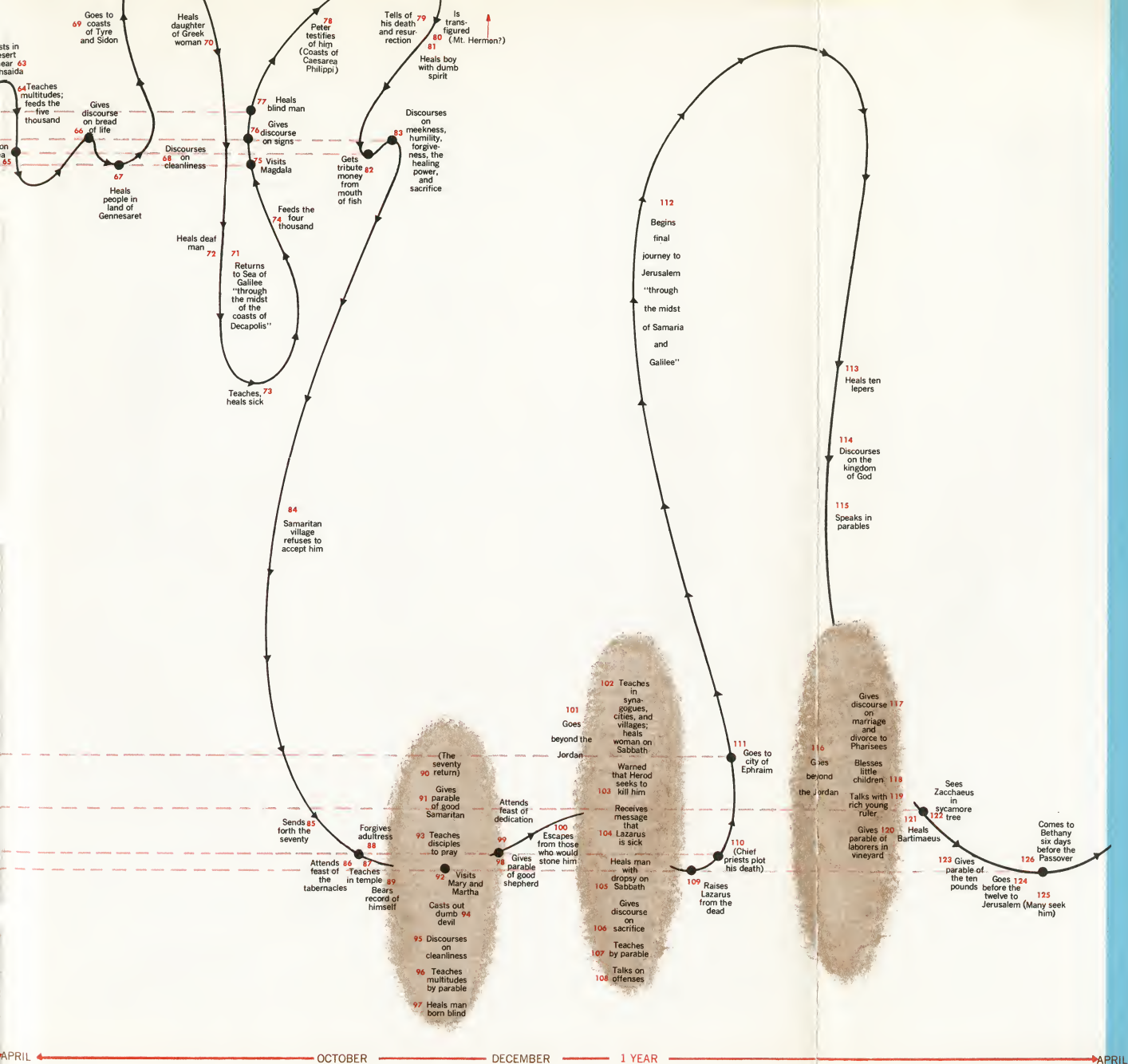
"After that, he was seen of about five hundred brethren at once." (1 Cor. 15:6.)

"After that, he was seen by James." (1 Cor. 15:7.)

Eleven disciples on a mountain in Galilee. (Matt. 28:16-20.)

His disciples at Bethany, on the Mount of Olives, from which place he ascended into heaven. (Mark 16:19-20; Luke 24:50-51; Acts 1:6-11.)





WEEK OF ATONING SACRIFICE



SUNDAY Goes to Bethphage, mounts donkey, descends Mount of Olives, makes "triumphal entry" into Jerusalem, returns to Bethany. (Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19.)



MONDAY Leaves Bethany for Jerusalem, curses fig tree, heals blind and lame, cleanses the temple, returns to Bethany. (Matt. 21:12-19; Mark 11:12-19; Luke 19:45-48; 21:37.)



TUESDAY Sees withered fig tree on way to Jerusalem from Bethany, enters temple, answers question on authority, tribute money, marriage after resurrection, the great commandment, whose Son he is. Condemns Pharisees, laments over Jerusalem, talks of widow's mite, sought by Greeks. Voice from heaven is heard. Gives discourse on Mount of Olives, tells of final judgment, chief priests plot to take him, anointed by Mary in house of Simon the leper, Judas arranges betrayal. (Matt. 21:19-46; 22: 23; 24; 25; 26:1-16; Mark 11:20-33; 12; 13; 14:1-11; Luke 20; 21; 22:3-6; John 12.)



WEDNESDAY This day may have been spent in Bethany with his disciples.



THURSDAY In the evening he goes to "upper room" in Jerusalem for last supper. Washes disciples' feet, eats Passover meal, reveals his betrayer, foretells his death, institutes the Sacrament, tells Peter he will deny him, gives dissertation about the Comforter, goes to Mount of Olives where he continues teaching his disciples, prays to his Father, goes to the Garden of Gethsemane to pray, he is betrayed, arrested, and bound. (Matt. 26:17-56; Mark 14:12-52; Luke 22:7-53; John 13; 14; 15; 16; 17; 18:3-12.)



FRIDAY About midnight he is taken into Jerusalem, first to Annas, then to Caiaphas, then to the Sanhedrin. He is mocked and maltreated, denied by Peter, tried and condemned by Jews, taken before Pilate, then Herod, returned to Pilate who condemns and delivers him up to be crucified. Goes to Calvary and is crucified. Buried in tomb of Joseph of Arimathea. (Matt. 26:57-75; 27:1-61; Mark 14:53-72; 15; Luke 22:54-62; 23; John 18:13-40; 19:1-42.)



SATURDAY Body lies in tomb!



SUNDAY The Lord is resurrected! (Matt. 28; Mark 16; Luke 24; John 20; 21.)

TABLE OF REFERENCES

EVENT NUMBER	EVENT	MATTHEW	MARK	LUKE	JOHN
1	Christ is born	1:25; 2:1		2:1-20	
2	Taken to temple as a baby			2:22-38	
3	Taken to Egypt	2:13-15			
4	Spends childhood	2:19-23		2:39-40	
5	Visits temple at age 12			2:41-50	
6	Grows to manhood			2:51-52	
7	Baptized of John	3:13-17	1:9-11	3:21-22	1:29-34
8	Spends 40 days in wilderness	4:1-11	1:12-13	4:1-13	
9	Meets Andrew and Simon				1:35-42
10	Finds Philip and Nathanael				1:43-51
11	Turns water into wine				2:1-11
12	Visits "his own city"				2:12
13	Attends Passover				2:13-25; 3
14	Cleanses temple				2:14-17
15	Visited by Nicodemus				3:1-21
16	Tarries and baptizes in Judea				3:22
17	John is imprisoned	14:3-5	6:17-20	3:19-20	
18	Teaches Samaritan woman at well				4:3-42
19	Teaches gospel in synagogues	4:17	1:14-15	4:14-15	4:45
20	Heals nobleman's son				4:46-54
21	Is rejected			4:16-30	
22	Calls Peter, Andrew, James, John	4:18-22	1:16-20	5:1-11	
23	Teaches as one having authority		1:21-22	4:31-32	
24	Casts out unclean spirit		1:23-28	4:33-37	
25	Heals Peter's mother-in-law	8:14-17	1:29-34	4:38-41	
26	Tours Galilee healing sick	4:23-25	1:35-39	4:40-44	
27	Delivers Sermon on Mount	5 to 7			
28	Heals leper	8:1-4	1:40-45	5:12-14	
29	Heals man sick of the palsy	9:2-8	2:1-12	5:17-26	
30	Calls Matthew	9:9-13	2:13-17	5:27-32	
31	Talks to John's disciples	9:14-17	2:18-22	5:33-39	
32	Attends second Passover				5:1-47
33	Heals man at Bethesda				5:2-15
34	Jews seek to kill him				5:16-47
35	Disciples pluck corn on Sabbath	12:1-8	2:23-28	6:1-5	
36	Heals man with withered hand	12:9-13	3:1-6	6:6-11	
37	Teaches from ship; heals many	12:15	3:7-12		
38	Spends night praying			6:12	
39	Chooses the twelve apostles	10:2-4	3:13-19	6:13-16	
40	Heals many			6:17-19	
41	Preaches Sermon on the Plain			6:20-49	
42	Heals centurion's servant	8:5-13		7:1-10	

EVENT NUMBER	EVENT	MATTHEW	MARK	LUKE	JOHN
43	Raises widow's son from dead			7:11-17	
44	Praises John the Baptist	11:2-19		7:18-35	
45	Upbraids cities, prays to Father	11:20-30			
46	Anointed by sinful woman			7:36-50	
47	Teaches in every city and village			8:1-3	
48	Heals blind and dumb man	12:22			
49	Accused by Pharisees	12:24-37	3:22-30		
50	Discourses on signs	12:38-45			
51	His mother & brethren seek him	12:46-50	3:31-35	8:19-21	
52	Teaches from ship by parables	13:1-52	4:1-29	8:4-18	
53	Stills the storm	8:23-27	4:35-41	8:22-25	
54	Casts out devils	8:28-34	5:1-20	8:26-39	
55	Raises daughter of Jairus	9:18-26	5:22-43	8:41-56	
56	Heals woman with issue of blood	9:20-22	5:25-34	8:43-48	
57	Heals blind men; dumb demoniac	9:27-34			
58	Teaches in synagogue; is rejected	13:54-58	6:1-5		
59	Teaches and heals the sick	9:35-38	6:6		
60	Sends forth the twelve	10:1-42	6:7-13	9:1-6	
61	John is beheaded	14:6-12			
62	The twelve return		6:30	9:10	
63	Rests in desert near Bethsaida	14:13	6:31	9:10	
64	Teaches multitudes; feeds 5,000	14:14-21	6:33-44	9:11-17	6:1-14
65	Walks on the sea	14:24-33	6:47-52		6:16-21
66	Discourses on bread of life				6:22-71
67	Heals people in Gennesaret	14:34-36	6:53-56		
68	Discourses on cleanliness	15:1-20	7:1-23		
69	Goes to coasts of Tyre and Sidon	15:21	7:24		
70	Heals daughter of Greek woman	15:22-28	7:25-30		
71	Returns to Sea of Galilee	15:29	7:31		
72	Heals deaf man		7:32-37		
73	Teaches; heals sick	15:30-31			
74	Feeds the 4,000	15:32-38	8:1-9		
75	Visits Magdala	15:39	8:10		
76	Gives discourse on signs	16:1-12	8:11-21		
77	Heals blind man		8:22-26		
78	Peter testifies of him	16:13-20	8:27-30	9:18-22	
79	Tells of his death & resurrection	16:21-28	8:31-38	9:23-27	
80	Is transfigured	17:1-13	9:2-13	9:28-36	
81	Heals boy with dumb spirit	17:14-21	9:14-29	9:37-43	
82	Gets tribute money from fish	17:24-27			
83	Discourses on meekness, etc.	18:1-35	9:33-50	9:43-50	
84	Samaritan village refuses him			9:51-56	

EVENT NUMBER	EVENT	MATTHEW	MARK	LUKE	JOHN
85	Sends forth the seventy			10:1-16	
86	Attends feast of tabernacles				7:10-11
87	Teaches in temple				7:14-53
88	Forgives adulteress				8:1-11
89	Bears record of himself				8:12-32
90	The seventy return			10:17-24	
91	Tells Parable of good Samaritan			10:25-37	
92	Visits Mary and Martha			10:38-42	
93	Teaches disciples to pray			11:1-13	
94	Casts out dumb devil			11:14-26	
95	Discourses on cleanliness			11:37-54	
96	Teaches by parable			12:1-59	
97	Heals man born blind				9:1-41
98	Gives Parable of good Shepherd				10:1-18
99	Attends feast of dedication				10:22-38
100	Escapes from enemies				10:39
101	Goes beyond the Jordan				10:40-42
102	Teaches; heals woman on Sabbath			13:10-30	
103	Warned Herod seeks to kill him			13:31-35	
104	Receives word that Lazarus is ill				11:1-16
105	Heals man with dropsy			14:1-24	
106	Gives discourse on sacrifice			14:25-35	
107	Teaches by parable			15, 16	
108	Talks on offenses			17:1-10	
109	Raises Lazarus from the dead				11:17-46
110	Chief priests plot his death				11:47-53
111	Goes to city of Ephraim				11:54
112	Begins journey to Jerusalem			17:11	
113	Heals ten lepers			17:12-19	
114	Discourses on kingdom of God			17:20-37	
115	Speaks in parables			18:1-14	
116	Goes beyond the Jordan	19:1	10:1		
117	Discourses on marriage & divorce	19:3-12	10:2-12		
118	Blesses little children	19:13-15	10:13-16	18:15-17	
119	Talks with rich young ruler	19:16-30	10:17-31	18:18-30	
120	Gives parable of laborers	20:1-16			
121	Heals Bartimaeus	20:29-34	10:46-52	18:35-43	
122	Sees Zacchaeus in tree			19:1-10	
123	Gives parable of ten pounds			19:11-27	
124	Goes before the 12 to Jerusalem	21:1		19:28	
125	Many seek him				11:55-57
126	Reaches Bethany for Passover				12:1

Bernard P. Brockbank

(Continued from page 29)

questioned the divine mission of that program and prayed only for the wisdom and strength to properly discharge his responsibility in it. He thought big and acted with dignity. Elder Brockbank would never accept failure. He aimed to succeed in every venture he undertook and knew the Lord would provide the means for it.

His associates in church leadership always felt at ease in his presence and sought the counsel he humbly and generously imparted.

President Brockbank is loved by members of the Holladay Stake. President Wayne Prince, a former counselor and successor as stake president, recalls the fervency of his testimonies, and soberness of his plea for unqualified loyalty to the leaders of the Church. Every council meeting he presided over marked a positive step forward. He expected much of his associates, who upheld him by superior effort and the love of true brotherhood.

Although Elder Brockbank built many fine houses, his best creation was the peace, love, and beauty of his own home. A touch of the past in the form of a few choice family souvenirs, a well-chosen library, and attractive furnishings make it distinctive and inviting. Select shrubbery, meticulously placed and groomed, lend aesthetic balance to the surroundings. He points with pride to his half dozen beautiful horses, and enjoys telling of experiences in such sports of his youth as hunting, football, and boxing, in which he won several trophies.

Casual visitors to the Brockbank home seldom care to cut short their stay but are inclined to extend their call to bask in the tranquility and reserved pleasure of their hospitality. The listener in his presence is impressed with the apparent orderliness of his reasoning, and the logic of his conclusions. The Lord has surely blessed Elder Brockbank with a gifted sense of deduction and good judgment.

Sister Brockbank is a lovely woman and radiates a sweet personality. Her innate sense of culture and refinement have served to complement the ability of Elder Brockbank and make their marriage a pleasing pattern of

harmony and love.

An example of his willingness to accept the counsel and teachings of church leaders is the large supply of stored food in a well-protected corner of his basement. The type of food selected, its labeling and preservation, indicates the ingenuity and thoughtful acceptance of the principle of a "year's supply."

As a boy, Elder Brockbank was fortunate to grow up in an environment of intimate family relationships. He was a helpful playmate to his sisters, and made flippers, stilts, arrows, and fishing poles for them. He picked fruit, helped his father market it, worked with farm animals, went on frequent family excursions,

DISGUISE

BY FRANCES GORMAN RISSER

*Oh, Opportunity, you knocked,
And now at last I know
Your coverall of plain hard work
Concealed your golden glow!*

*When I peeped out and saw a stern
Gray figure, in dismay
I stood behind the bolted door
Until it went away.*

*I'd waited ages for your knock,
But I am far from wise—
I never dreamed you'd come at last
In such a drab disguise!*

and joined in family worship. Everyone of the family carried their share of household responsibilities, except that "Bernard always did his share faster and better than the rest" according to his sister Winona. She also adds, "Bernard was always busy or sleeping," which has been characteristic of his work habits throughout life.

Elder Brockbank's parents were hard-working, faithful Latter-day Saints, who served the Church ably and generously. His father, Taylor P. Brockbank, was a respected educator and member of the state legislature.

Elder Brockbank's mother, at 82, is indeed proud of her son. She recalls that "as a child he was always cheerful and obedient. When given any assignment he was reliable and did his work well. When his father was going to night school, he helped with the chores, and when his father went away to school, Bernard took

over the responsibility of the home."

While presiding over three missions in Great Britain, he was given special consideration to the improvement of housing conditions for the branches and has sponsored the construction of several chapels. His efforts to promote recreational activities have won support of youth within and outside the Church. Unquestionably the highlight of his life has been his experience as a mission president, where he has seen more than eight thousand converts join the Church under his administration.

If one were to list the virtues of Elder Brockbank, high priority would be given to his unconquerable will to succeed. Like a player carrying a ball in a championship game, he seems to see only the goal ahead and the free course to reach it. Then, too, one must recognize his resolute courage to do what he believes to be right, his insatiable desire to serve the Lord, the gentleness of his manners, and simplicity of his faith.

Elder Brockbank will carry into the homes of modern Israel an exhilarating enthusiasm for devotion to the Church, a heartened encouragement for faithfulness, and an abiding assurance of the truth of the cause he represents.

As an Assistant to the Twelve, he will generously demonstrate allegiance and respect to those he has been called to sustain and will be recognized for the spirit of humility and helpfulness he will display.

The days ahead for Elder Brockbank may be long and demanding, they may be full of challenge and concern, but for times like this Elder Brockbank will be found equal to the task. He was chosen through the wisdom of God for a sacred service in a complex era of expansion. He will make a notable contribution to the orderly progression toward ultimate realization of the destiny of the kingdom of our Heavenly Father.

He has learned to lay one brick at a time, true and square; every nail has been driven to stay in its place; the foundations he has poured have been skillfully formed and firmly cured. As he continues to build a greater Church for the Master, he will apply the same prayerful care to make it secure and strong, and a blessing to all who may be favored by his labors.

The Mormon Image

(Continued from page 31)

and 1930 were analyzed in a doctoral dissertation at the University of Colorado, reports Kirkpatrick. The dissertation concluded that the "vast majority are of no historical value," since the view of the Mormon presented was a vastly distorted one.

And yet, Kirkpatrick notes, "many

high-minded people endorsed anti-Mormon novels as being socially valuable."

It was not until the end of this 1843-1930 period that the novel began to treat the Mormons with some objectivity.

"Yet, by the thirties the Mormons were beginning to receive national recognition and respect—in spite of a library of abuse against them."

"By 1930, the Mormon faith in

education had produced more scientists and educators than Utah could absorb. They were finding places on the faculties of institutions all over America.

"When Thorndike of Columbia [University, New York] made a study of the origin of men listed in *American Men of Science* and *Who's Who in America*, Utah produced more leaders per thousand of population than any other state in the Union."

Kirkpatrick cites other forces which have helped change this image, such as increased travel and the Tabernacle Choir, but, says he, "Mormons outside Utah become the living symbols by which the state they founded is judged."

"In every state of the Union, including the two newest, there are educators who were born in this state, educated here in part, but who have found better jobs outside of Utah."

"Today there are hundreds of chemists, agronomists, deans, principals, and in fact, workers in virtually every field of knowledge, reaching thousands of students and fellow teachers. These men are living refutations of the hundreds of trashy books written about the state."

"In the finest sense they prove that education pays."

In the foreword to the *Directory of Members of The Church of Jesus Christ of Latter-day Saints in Higher Education and School Administration*, President Ernest L. Wilkinson, BYU, writes, "Throughout its history the Church has emphasized education in all areas of knowledge, both spiritual and secular. A desire for learning has moved Latter-day Saints to attain, on the average, an unusually high level of formal schooling and has stimulated many of them to achieve positions of distinguished scholarship and important responsibility in institutions of higher learning. . . . The increasing size of [this] publication is indicative of the growth of educational leadership and scholarship of the Church."³

The directory, in 1961, included the names of 3,950 persons.

The Mormon educational heritage also includes the founding of eight present-day institutions of higher learning: the University of Deseret, now the University of Utah and an outstanding school; Brigham Young



PRESSURES, PATIENCE, AND PREPARATION

RICHARD L. EVANS

Last week we spoke of speed and direction, and of the fact that good and solid goals should not be set aside, even if they do take a little longer, and cited Emerson, who said: "The future belongs to those who prepare for it." In theory, at least, these things are usually readily recognized, but in practice there are pressures that too often impel young people to depart from them. It would seem to be wonderful, in a way, if every person could move directly to his intended objective, without delay or disappointment, without any slowing down or setback. But few of us have lived that way. And surely we wouldn't develop much if everything were always easy. We all have things to overcome. For most of us, at times, there are financial problems, personal problems, complex decisions that pull us more than one way. Sometimes there are early responsibilities: marriage, family, other obligations. Then, too, there are the ever-present pressures, the social pressures, the status pressures, the pressures to acquire things we can't afford, things which would enslave us in debt, and which, though made to seem exceedingly desirable, are not really necessary; and when we feel the burden of the price we pay, we don't enjoy them as much as we thought we would. All values must be looked at with a far-seeing sense, lest we enslave ourselves, lest mere things become the master of the man. Unessentials can slow down the journey and reduce the enjoyment. If we are carrying unessential equipment, unessential obligations, we can't move so easily and freely or pursue so successfully the period either of preparation or performance. We need to pace ourselves, to "run [no] faster" than we "have strength and means,"² and there are some things for which we must be willing to wait, and not be shortsighted in settling for something second best, or far inferior, when, by more willingness to work and to wait, we could acquire a greater competence, and more of the lasting values of life. It takes courage and character and common sense to avoid extravagant, unwise commitments, to invest time and effort in preparation for the future. But the surpassing satisfaction of approaching our real potential is more important than speed, more important than insisting right now on something that isn't really essential.

²Accredited to Emerson.
³D&C 10:4.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 14, 1962. Copyright 1962.



THE MIGRANT BIRD

*Who sets the time to start their flight
Through open day and clouded night,
Our feathered friends upon their rounds
To far-off Arctic nesting grounds?*

*What Pilot leads through trackless space
That flying host's recurring race,
To meet again upon their rounds,
To mate on Arctic nesting grounds?*

*As tides must turn their inward flow,
And back to deep shall surely go,
So migrant flocks to northern waste
Must halt, and turn, and homeward haste.*

*But who shall time their backward flight
From icy floes and lengthening night,
The ceaseless wonder of their rounds
To sultry tropic feeding grounds?*

*A voiceless call, with meaning clear,
From somewhere, comes to inner ear.
It comes to them in hour of need,
And bids them hasten! Homeward speed!*

*God's law is writ on each life cell,
Who 'neath his guiding safety dwell,
The task to do, and how, and when.
"No sparrow falls without his ken."*

BY J. CULBERTSON

University, one of the nation's leading schools; the Church College of Hawaii, the islands' second largest; the LDS Business College in Salt Lake City; Ricks College, Idaho, the nation's largest church-supported junior college; Snow, Weber, and Dixie colleges, later deeded to the state of Utah; and many high schools and elementary schools in the Western Hemisphere, plus the extensive seminary and institute system.

The conclusions drawn from the articles by Astin and Kirkpatrick point to a new scope of importance for the Mormon people. If the

image of the Mormons has been changed from one of "bad" to "good" through, primarily, the vehicle of education; and more specifically, if this image has been changed by Utah's inability to absorb her graduates—hence an exodus of the educated Mormon back into the gentile world; and, if the three institutions of higher learning in Utah where the majority of the Mormon youth is educated are discharging more and more of these Mormons (proportionately more than their share, according to Astin and other theories), then the coming years will find increased

respect and leadership falling to the Mormon people world-wide.

¹Harris, Franklin S., "Education of Latter-day Saints," *The Improvement Era*, January 1936.

²*Journal of Discourses*, Vol. 8, p. 6.

³See "How the Desert Was Tamed," Part V, John A. Widtsoe, *The Improvement Era*, May 1947.

⁴See "Men of Science," Richard T. Wootton, *The Improvement Era*, February 1944; "The Educational Level of the Latter-day Saints," John A. Widtsoe and Richard L. Evans, *The Improvement Era*, July 1947; "What Are the Educational Attainments of the Latter-day Saints?" John A. Widtsoe, *The Improvement Era*, May 1952; and "Science Education in Utah and the Church," Wayne B. Hales, *The Improvement Era*, September 1955.

⁵*Directory of Members of The Church of Jesus Christ of Latter-day Saints in Higher Education and School Administration*, fourth edition. Brigham Young University, Provo, 1961.

These Times

(Continued from page 9)

shall hold a fretful realm in awe,
And the kindly earth shall slumber,
lapped in universal law.

"Locksley Hall"

Such sentiments are often, nowadays, referred to as sentimental crackpots. Realism, rather than idealism, seems to mark the present; a realism compounded of cynicism and existentialism, and based on widespread acceptance of the abilities of scientists, engineers, and research administrators to provide the answers to the questions of "what next" and "how."

There should be no doubt as to the ability of the scientists, engineers, and research administrators to answer many if not most of the questions put to them. The most basic consideration as the world moves into a New Year is whether or not the right questions are being asked. Are some overlooked, glossed over, especially the crucial ones?

Victor Hugo's declaratory sentences expressing some notions about the twentieth century conceal some important issues.

What forces, observable to a keen mind in the nineteenth century, would lead to the declaration that in the twentieth, "war will be dead"? Was it that scientific weaponry, pushed beyond the expectations of utility, would make war an obsolete means of gaining objectives? Or was it that the progress of morals and education, and their benignity, would have produced greater love,

intelligence, and means of problem-solving among humans?

When Hugo's contemporary, Tennyson, foresaw the "common sense of most" being able to "hold a fretful realm in awe," including "ghastly dew" raining from the heavens, was the English poet calculating man's fear and self-interest? Or man's vision, intelligence, and sympathetic regard for others?

How does the kingdom of God "go forth upon the earth . . . that the kingdom of heaven may come"? What questions should we ask our scientists, engineers, and research administrators? How do we get, from them, those particular benefits which, according to ancient maxim, come from God to those "who help themselves"? What questions do we ask of others? Of ourselves? Of him who gives "to all men liberally, and upbraideth not"? (See James 1:15.)

Perhaps in the New Year more of us need to concentrate on asking the more appropriate questions. "Knock, and it shall be opened unto you. Seek, and ye shall find." (See Matt. 7:7.) But before knocking too much, it may be useful to see if we are at the right doors. When we knock, doors surely open. Inquiries into the hazards of radiation, the China-India situation, America's world posture, whether Russian communism is becoming more virulent and subtle, or more vociferous and mild—all these may be useful, coupled with the search for a faster speed than that of light and a weightless fuel to provide such speeds. However, assume with Brigham Young, that when such questions are answered:

should the UN typify Tennyson's Parliament of man, with capacity and wisdom to cope with ghastly "dew" from either earth, sea, or space—"there will be as many sects and parties then as now." Or, with Victor Hugo, assume that war and dogmas are dead. What great questions will still confront man? Undoubtedly, these questions are among the ones that should be asked in the time permitted each of us.

■

BEYOND THE REALM

BY JULIAN N. BILLS, JR.
YOUNG WRITER

*The winds of ancient fantasy that
blew*

*Upon the minds of great philosophers,
Have kept a token memory that
lures*

*The modern man to seek and find
a new*

*Horizon in the depths of truth. Now
through*

*The Master Plan, his psyche's will
refers*

*To magnitude and dormant strength
that stirs*

*Fulfillment of the dreams which come
to view.*

*Forever faithful to his silent trust,
He searches out and delves into the
deep*

*Mysterious hand of fate which fore-
ordains*

*His claim of resurrection from the
dust.*

*Into the future and unending steep
Incline of life, he heeds the Word
and reigns.*

DE-ICER

IN BOTH
GASOLINES

NO EXTRA
COST



**cold-weather starting,
I can help you with.**

**cold-weather stalling,
likewise.**

**what worries me is what's
to become of my tow truck.**

Easy way to find out your battery's had it: Turn the key on a cold morning, when you're late for work. But try it my way: Let me check it for you before it's too late. If you need a new one (and only it), I'll install an ATLAS® battery—low-cost, high-capacity, with the rating stamped on it. It'll help keep you going, just like the De-Icer in my gasoline. (Guess I'd better keep my tow truck. Some people still insist on stalling around.) You expect more from American—and you get it.

Your American Oil Dealer

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The Golden Key

(Continued from page 23)

morning to the special sale Walcott's was having on spring print dresses. The driving lesson would have to wait.

Before going to bed, she slipped the gold keys into the bottom of a dresser drawer, beneath her lingerie.

A few mornings later, when Ray suggested they tackle the first lesson,

Eleanor smiled apologetically and said she had promised to meet Helen Walsh at the library to plan a study group program.

A week later, at breakfast, Ray announced, "I'm giving you a driving lesson today," Eleanor said, "Fine, but first we absolutely have to take down the storm windows and put up screens." That turned out to be a full morning's chore, for Ray had to work slowly, with Eleanor's assistance; and afterward he had to rest.

On the morning in early May when he mentioned a driving lesson, Eleanor had begun to write letters. "Now that you're all right, we've got to tell the children about your illness. It's only fair." She wrote four letters, and Ray added a postscript to each.

Replies came within a week. Frank and Helen, each married and with a family on the West Coast, suggested Eleanor and Ray move West. Maxine, a commercial artist in New York, asked if they would like her to take a leave of absence and come home for awhile. And Ray, junior, who taught in Denver and was unmarried, offered to do whatever Ray and Eleanor thought he could do to be useful.

Answering their letters one night, Eleanor paused. She glanced across the living room at Ray, who was reading a novel he had intended to read twenty years ago, but hadn't. "I'm reassuring the children," she said. "I'm telling them we're well and happy and busy; that everything is in good shape."

Ray nodded. "Yes, reassure them," he said, and looked back to his book.

Eleanor studied his face. There had seemed an odd note in his voice. Perhaps it was just her imagination.

One afternoon she explained to him the multitude of controls on their kitchen range, then showed him how she went about making the herb-seasoned hamburgers that were his favorite. Another day she showed him the secrets of preparing lima beans in a sauce of tomatoes, brown sugar, and vinegar. And another time she asked him to watch while she mixed a salad dressing that he had often complimented.

But each time he mentioned driving lessons, she grew suddenly too busy. He tried to tempt her with the offer of a car of her own; but she said he knew very well she wouldn't put on fifty miles a year, and it would be money extravagantly spent. He asked if she would prefer a professional driving instructor to give her lessons, and she replied guilelessly, "Heavens no, Ray. I want to learn from you."

But she continued to make excuses, and he had the feeling she didn't want to learn at all.

In June they spent half of each day in the large yard surrounding the house. Eleanor would weed the roses on the east side of the house



KNOWING IS NOT ENOUGH . . .

RICHARD L. EVANS

We have talked of speed and direction, of working and waiting, and of preparation for the future. When we are young, we need to learn that we need to learn; that we need to know, that we need to acquire competence. Knowledge, properly used, *is* power; it is a prerequisite to competence. "It is impossible for a man to be saved in ignorance."¹ "A man is saved no faster than he gets knowledge."² Goethe is accredited with a striking sentence: "Nothing," he said, "is more terrible than to see ignorance in action."³ These concepts are basic to the truth of all time. But in all this process of learning, in all our education and effort, we need to know that simply knowing is not enough. There would seem to be ample evidence that Satan himself knows much, but that he uses what he knows negatively. Many things—facts, rules, laws, commandments, causes, consequences—from the farthest past to the present have been known to men, ages, centuries since, but have not only been known but also ignored. And there are currently accumulating discoveries and evidences in many matters, which, because of appetites and other interests, are frequently ignored—things pertaining to health, to peace, to competence, to a quiet conscience. It is known that what a person eats, how he lives, his habits, have much to do with his health, but appetite may still persuade people often to act unwisely. It is known that many things are not good for man, things unwise to partake of, physically, mentally, morally. Men long have known the commandments, the consequences of indulgence, of excesses, of dishonesty, falsity, infidelity, but still many feel they can "play it smart," and somehow slip through, somehow be the exception, that they can set in motion causes without realizing consequences. But in a day of much learning, of much knowing, of increasing knowledge, we still need to know how unwise it is to ignore what we know, to know that we must follow the laws of health and happiness if we would have health and happiness. Knowledge, truth must be accepted, used, acted on, lived by. Knowing is essential, but simply knowing is not enough.

¹D&C 131:6.

²Joseph Smith, DHC, Vol. IV:588.

³Accredited to Goethe.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 21, 1962. Copyright 1962.

and the pansies along the back porch, and the cannas beside the garage. Ray would cut the grass and pull weeds, enjoying the summer sun.

The letters from California, from Helen, began coming oftener. Each one implored Ray and Eleanor to come West to live, and in each reply Eleanor would insist, "We are well and happy and want to keep living here in our home. We may visit you in the fall, but home is here."

After writing a letter one July night, Eleanor smiled at Ray, perplexed. "I don't seem to convince Helen that we're all right, that the scare is over."

He put aside his newspaper. "Is the scare over—completely over?" he asked.

Eleanor studied his face. "I'm not sure what you mean, darling."

"Are you scared?—that's what I mean."

She forced a laugh. "What an absurd thought. I'm not afraid of anything. We're together, and I love

you. That's all that counts."

He resumed his paper, but Eleanor had the feeling she hadn't convinced him. In fact, in her own ears, her "I love you" had sounded a little flat.

She couldn't imagine why.

In all our years together, she thought, we've said "I love you" thousands of times in thousands of ways. Sometimes with words, sometimes with gifts, sometimes with the tiniest gestures or glances. In the hospital, her joking and reassurance had been a way of saying "I love you." Now what was he asking? What more did he want?

Inside, in a little compartment of guilt, she knew. And she knew that she could not withhold this particular gesture of love.

She went to the bedroom and opened the dresser drawer where she kept her lingerie. She reached into the bottom and touched the gold keys, cold against her hand. She took them out and held them in her hand, hating them. They

were the keys to a kind of courage she did not want to learn. The courage to become self-sufficient, the courage to survive alone, if the time came.

She despised these keys and all they meant. She wanted to hide them somewhere so secret that she would never, never be able to find them. Her fist clenched around the metal.

Why can't I be like Ray? she wondered. In the kitchen, standing beside her while she taught him cooking, he was so attentive and nonchalant, such a good student, as though the mystery of cooking was nothing to one who had survived the mysteries of illness and recovery. The mystery patient, they'd called him.

But who was the mystery patient now? All right. She admitted to herself that she had lived with fear for too many months. And still did. But what good was admitting it?

She took a deep breath. Love had been so easy twenty-five years ago.

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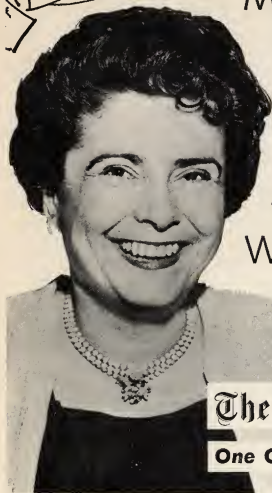
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<input type="checkbox"/> EUROPEAN ANCESTRAL HERITAGE TOUR, seven countries with time for genealogical research	July 21 to Aug. 22	\$1065.
<input type="checkbox"/> BIBLE AND BOOK OF MORMON LANDS TOUR, Guatemala, Mexico, Yucatan, Puerto Rico, Portugal, Spain, Italy, Greece, Egypt, Lebanon, Jordan, Israel	Sept. 29 to Nov. 4	\$1995.
<input type="checkbox"/> CHURCH HISTORY, HILL CUMORAH PAGEANT TOUR, by air from Salt Lake City to Los Angeles	July 29 to Aug. 6	\$340. \$375.
<input type="checkbox"/> MORMON TRAIL EXPEDITION, camp tour for boys high school age and older, along Mormon trail	July 22 to Aug. 17	\$275.
<input type="checkbox"/> HAWAIIAN SOCIO-CULTURAL TOUR	May 29 to June 12	\$575.
<input type="checkbox"/> AROUND THE WORLD TOUR, Hawaii, Japan, Formosa, Hong Kong, Thailand, India, Egypt, Lebanon, Syria, Jordan, Israel, Turkey, Greece, stopover in Europe	June 15 to Aug. 2	\$2850.
<input type="checkbox"/> SPANISH LANGUAGE PROGRAM IN MEXICO	June 18 to Aug. 10	\$395.
<input type="checkbox"/> GERMAN LANGUAGE RESIDENCE PROGRAM IN AUSTRIA	June 12 to Aug. 20	\$1129.
<input type="checkbox"/> FRENCH LANGUAGE PROGRAM IN FRANCE	June 12 to Aug. 20	\$1146.



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Now it was so complex, so demanding, so cruel. She forced herself to smile.

She returned to the living room and swung the keys in her hand, lamplight catching the gold and causing reflections to skitter about the walls. "Ray," she said, "how about a lesson tomorrow morning? I think I'm ready."

His eyes narrowed, studying her with love and—what else did she see? was it compassion? "Right after breakfast," he said gently.

She nodded. So this was the test, was it? To take the gold keys firmly in her hand and use them as she just had.

I love you enough to prepare to live without you, she said silently. That was what he needed her to say; but she would never put it into words.

And now, perhaps, there was no need to. The door of fear was locked; the door of courage open; and the mystery patient recovered.

"Right after breakfast," she echoed.

WITH STURDY WINGS

BY ROWENA CHENEY

*It has been said that dreams
Are fragile things;
But all true dreamers know
This is not so.
They know that dreams are strong,
With sturdy wings
Which are designed to bear
Cargoes of hope . . . and pain—
To rise again
When hurled to earth; to dare
Oppose a thousand foes
On every flight.*

*That dreams are fragile, frail,
Is but a tale
Told by the timid
Who can claim no right
To dreams—
Who on a moonlit night
Retreat before the challenge
Of that light:
The ones who are
Too cautious . . . and who stray
too far
Away from love to wish upon a star.*

Church Moves On

(Continued from page 6)

Glen L. Massey. President Peek was serving as second counselor to President Massey. New counselors are Elders Thomas Van Drimmelen, Jr., and Jack Evertsen. Elder John Van Drimmelen, a brother of the new first counselor, was released as the first counselor in the retiring stake presidency.

10 It was announced that Elder Jay E. Welch, assistant conductor of the Tabernacle Choir, has been appointed to the general music committee of the Church.

17 The appointments of Mrs. Celestia J. Taylor, Mrs. Anne Gledhill, Mrs. Zola J. McChie, and Miss Belva Barlow to membership on the general board of the Relief Society were announced.

18 Butler (Salt Lake County) Stake, organized from portions of East Jordan Stake with Elder James C. Taylor sustained as president and Elders L. Ronald Folkersen and W. James Mortimer sustained as counselors. The organization of this, the 361st stake now functioning, was under the direction of Elder LeGrand Richards of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church.

Mesa South (Arizona) Stake, organized from portions of East Mesa Stake by Elder Spencer W. Kimball of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve. Elder Stanley F. Turley, formerly second counselor in the East Mesa Stake, was sustained as stake president, with Elders Lee K. Udall and Joseph N. Skousen as counselors. This is the 362nd stake now functioning.

Elder Joseph A. Farnsworth sustained as second counselor to President Egbert J. Brown of East Mesa Stake succeeding Elder Stanley F. Turley, new president of Mesa South Stake.

Elder George F. Krebs sustained as second counselor in the East Jordan Stake succeeding Elder Edward B. Erekson.

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Aids to the Revealed Doctrines

(Continued from page 33)

to account for them demands a more satisfactory explanation than coincidence or mere chance. What were the sources that the Apocrypha and Joseph Smith had in common? Was the Apocrypha available to Joseph Smith?

A word about the Apocrypha may

be helpful to the reader here. Questions such as where the Apocrypha came from; how old is it; when did it come to light; and who found it, should be mentioned. First of all, these writings were first edited and published in Greek by the well-known biblical critic, Friedrich Konstantin Von Tischendorf in 1866. He titled it, "*Apocalypsis Mosis*." The manuscripts he used for his edition were found during the years 1845-46. Therefore, no one but Von Tisch-

endorf himself had access to the writings before 1866, and even then it was written in Greek. It wasn't until 1913 that it was translated and published in English. It will be remembered that Joseph Smith received the book of Moses during the months of June to December 1830. Much of the material of the book of Moses had been printed in the *Evening and Morning Star* as early as August 1832 and April 1833, but the entire book was published by 1851.

The manuscripts which formed the basis of Von Tischendorf's Greek edition of this work are dated by scholars somewhere between the eleventh to the fourteenth centuries AD. The weight of scholarship declares that all these manuscripts and the later Latin, Slavonic, and Armenian versions were based on a Jewish original which has never been brought to light. Speculations have been made by various scholars as to the date of the Jewish original, but there is no unanimous agreement. The range of opinions is from the First Century BC to the Fourth Century AD, but somewhere just before or just after the beginning of the Christian era has been the most acceptable theory.

Aside from the fact that the author was thought to be a Jew, there is very little that can be said with any certainty about him. Because the major versions—the Latin, Slavic, and Armenian texts—are undoubtedly from earlier Greek manuscripts, it has been conjectured that Alexandria might have been the home of the author. In the case of the production no one questions the unity of authorship. There is nothing in the narrative, theology, style, or language to suggest a composite authorship. It can be argued that the work is also free of disturbing Christian additions, which cannot be said of the Latin or other versions.

The Latter-day Saints declare that the source of the book of Moses was divine revelation from God to Joseph Smith. The Prophet could not have used the Apocrypha, since it was unknown at the time, and it was brought to light after his death. The circumstances surrounding the finding and publishing of this manuscript, as well as the careful, critical scholarship that has been done in the book precludes any notion that its author used as a source the book



... THE UNWILLINGNESS TO WAIT

RICHARD L. EVANS

We have talked of working and waiting, and of postponing and preparing for a greater future good, and have cited a sentence which said: "The surpassing satisfaction of approaching our real potential is more important than speed, more important than insisting right now on something that isn't really essential."¹ There are many things in life for which we must be willing to wait. But too often, too young, there is too much tendency to rush life, to have it all now, to exhaust its experiences, to force and seize some things before their proper time and season—both material and intangible things—to crowd the future, to crowd the calendar and the clock, not only to forget eternity, not only to forget a future time, but also sometimes, unhappily, even to forget tomorrow morning. "In . . . modern society," said David Starr Jordan, "there is a tendency to precocious growth. . . . What is worth having must bide its time. Precocious fruit is not good fruit. . . . To guard [their] future is the greatest duty of [youth]. If all men lived in such fashion that remorse was unknown, the ills of society would mostly vanish. . . . The subtle incitement to vice . . . is shown in precocious knowledge, the loss of the bloom of youth, the quest for pleasures unearned because sought for out of time."² Any premature harvest is likely to fall far short of expectation. Forced fruit, unripened fruit, is likely to be bitter. (And it should be said that some fruit is bitter at any season—the fruit of indulgence, of unwise pursuits and practices that lead to dissipation, to sorrow and loss of self-respect and an unquiet conscience.) As Robert Burns said in Tam O'Shanter: "But pleasures are like poppies spread, 'You seize the flow'r, its bloom is shed; 'Or like the snow falls in the river, 'A moment white—then melts for ever. . . ."³ There are some things for which we must be willing to wait, and some things that not at any time should be partaken of, some things that never become worth the price paid. As to all values, all pleasures, all experiences, we need to take a long look. Nothing is deeply, lastingly desirable that isn't earned, deserved, properly acquired, and suitably so in season.

¹Richard L. Evans, *The Spoken Word*, October 14, 1962.

²David Starr Jordan, *The Quest for Unearned Happiness*.

³Robert Burns, *Tam O'Shanter*, a Tale.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 28, 1962. Copyright 1962.

of Moses from our Pearl of Great Price. The Bible cannot be used to explain these parallels as it does not contain the information. The parallels and similarities are so substantial that to account for them demands a more satisfactory explanation than coincidence or mere chance.

It seems then that we have an example of the idea stated earlier, that extra-canonical literature oftentimes contain important truths. Perhaps future scholarship in the vast quantities of other extant literature will offer even more evidence to substantiate the divine inspiration in the work of the Prophet Joseph Smith.

FOOTNOTES

¹Journal of Discourses, Vol. 14, p. 160.

²Ibid., Vol. 1, p. 335.

³Ibid., Vol. 11, p. 375.

⁴D&C 68:2-4.

⁵Ibid., 90:13.

⁶Ibid., 91.

⁷In a broad, general sense, the pseudepigrapha books [technically "false, spurious writings"] are marginal books that were never included in the Alexandrian community [The Septuagint] as were the Apocrypha, and also were excluded from the Palestinian Jewish Canon. These pseudepigrapha books are attributed to ancient renowned leaders such as Enoch, Moses, Daniel, and Ezra, etc.

⁸For the most complete scholarly works about the *Apocalypse of Moses* as well as the other books of the Pseudepigrapha, see R. H. Charles, *The Apocrypha of the Bridge Between the Testaments*, New York: Charles Scribner's Sons, 1929; M. R. James, *The Lost Apocrypha of the Old Testament*, New York: Macmillan Co., 1936; R. H. Pfeiffer, *The History of the New Testament with an Introduction to the Apocrypha*, New York: Harper and Brother's 1949; N. H. Snaith, *The Jews from Cyrus to Herod*, New York: Abingdon Press, 1957; Charles C. Torrey, *The Apocryphal Literature*, New Haven: Yale University Press, 1948.

⁹Apoc. 1:1.

EDUCATION

BY GRACE BARKER WILSON

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MELCHIZEDEK PRIESTHOOD

Below are shown facsimiles of group Melchizedek Priesthood reports for 1963. In order for group secretaries to complete these accurately, steps to take are illustrated. If these are followed there should be no difficulty in completing them.

The group secretary proceeds as follows:

1st week enter figures for your group. (We show hypothetical group.)

To arrive at correct total on line 4 add as follows:

Beginning with line 2 - 7
 $3a - 1$
 $3b - 2$
 $3c - 3$
 $3d - 1$
 $3e - 1$
15

To arrive at correct number for line 5:

from line 1 - 19
 subtract line 4 - 15
4

To arrive at correct total for line 8, add as follows:

Begin with line 6 - 6
 $7a - 1$
 $b - 2$
 $c - 3$
 $d - 0$
 $e - 2$
14

To arrive at correct number for line 9:

From line 1 - 19
 subtract line 8 - $1\frac{1}{2}$
5

At the end of each succeeding week in the month, do the same as above for Week 2, Week 3, Week 4 (and Week 5 if there is one).

Now to arrive at correct averages for the month—(right-hand column)

1st Step: Add line 1 thus

19
 19
 19
 21
 20
79

Divide by 4
 (five if there are five weeks)
 $\frac{19.6}{4.75}$

(Take figure to nearest decimal. If more than .5 add 1)

Do this for each line through #9. That is all.

Now enter the figures for lines 10 to 13 in their appropriate lines.
 Sign and give to quorum secretary immediately at the month's end.

MELCHIZEDEK PRIESTHOOD GROUP REPORT

ORIGINAL

Use this form only in weeks or branches not having a full organized quorum. This report is to be prepared in duplicate. The original should be sent to the quorum secretary immediately following the last meeting of the month. The duplicate is to remain in the file book for reference to group officers. Make certain that every item is properly filled out.

Your report is important. Without it the quorum report will be incomplete and, therefore, of little value.

Report of the _____ High Priest, Secretary, or Elder _____ Group of the _____ Quorum _____ I _____

Living in the _____ Ward _____ Stake _____

For month of _____, 19 _____

Do you hold regular Group Leadership meetings? _____
 If so, how often? _____ How many this month? _____

1. Number enrolled _____

2. Number actually in attendance _____

3. Number absent due to: _____

(a) Full-time Mission _____

(b) Military Service _____

(c) Living Away from Home _____

(d) Other Church assignment at that hour _____

(e) Attending meeting elsewhere without assignment _____

4. TOTAL present and excused (Total line 1 and 2 and 3a-e) _____

5. NUMBER NOT ACCOUNTED FOR _____ (Deduct Line 4 from Line 1)

6. Number actually in attendance _____

7. Number absent due to: _____

(a) Full-time Mission _____

(b) Military Service _____

(c) Living Away from Home _____

(d) Other Church assignment at that hour _____

(e) Attending meeting elsewhere without assignment _____

8. TOTAL present and excused (Total line 6 and 7 and 7a-e) _____

9. NUMBER NOT ACCOUNTED FOR _____ (Deduct Line 8 from Line 6)

10. Those living away from home corresponded with during month _____

11. Number who have filled one or more Church Assignments during month _____

12. Number of visits by group officers during month _____

13. Number attending monthly quorum business meeting _____

Signed _____ Group Leader _____ Signed _____ Living Secretary _____

Address _____ Address _____

APR 1 1964 Printed in U.S.A.

MELCHIZEDEK PRIESTHOOD GROUP REPORT

ORIGINAL

Use this form only in weeks or branches not having a full organized quorum. This report is to be prepared in duplicate. The original should be sent to the quorum secretary immediately following the last meeting of the month. The duplicate is to remain in the file book for reference to group officers. Make certain that every item is properly filled out.

Your report is important. Without it the quorum report will be incomplete and, therefore, of little value.

Report of the _____ High Priest, Secretary, or Elder _____ Group of the _____ Quorum _____ II _____

Living in the _____ Ward _____ Stake _____

For month of _____, 19 _____

Do you hold regular Group Leadership meetings? _____
 If so, how often? _____ How many this month? _____

1. Number enrolled _____

2. Number actually in attendance _____

3. Number absent due to: _____

(a) Full-time Mission _____

(b) Military Service _____

(c) Living Away from Home _____

(d) Other Church assignment at that hour _____

(e) Attending meeting elsewhere without assignment _____

4. TOTAL present and excused (Total line 1 and 2 and 3a-e) _____

5. NUMBER NOT ACCOUNTED FOR _____ (Deduct Line 4 from Line 1)

6. Number actually in attendance _____

7. Number absent due to: _____

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(c) Living Away from Home _____

(d) Other Church assignment at that hour _____

(e) Attending meeting elsewhere without assignment _____

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Signed _____ Group Leader _____ Signed _____ Living Secretary _____

Address _____ Address _____

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Use this form only in weeks or branches not having a full organized quorum. This report is to be prepared in duplicate. The original should be sent to the quorum secretary immediately following the last meeting of the month. The duplicate is to remain in the file book for reference to group officers. Make certain that every item is properly filled out.

Your report is important. Without it the quorum report will be incomplete and, therefore, of little value.

Report of the _____ High Priest, Secretary, or Elder _____ Group of the _____ Quorum _____

Living in the _____ Ward _____ Stake _____

For month of _____, 19 _____

Do you hold regular Group Leadership meetings? _____
 If so, how often? _____ How many this month? _____

1. Number enrolled _____

2. Number actually in attendance _____

3. Number absent due to: _____

(a) Full-time Mission _____

(b) Military Service _____

(c) Living Away from Home _____

(d) Other Church assignment at that hour _____

(e) Attending meeting elsewhere without assignment _____

4. TOTAL present and excused (Total line 1 and 2 and 3a-e) _____

5. NUMBER NOT ACCOUNTED FOR _____ (Deduct Line 4 from Line 1)

6. Number actually in attendance _____

7. Number absent due to: _____

(a) Full-time Mission _____

(b) Military Service _____

(c) Living Away from Home _____

(d) Other Church assignment at that hour _____

(e) Attending meeting elsewhere without assignment _____

8. TOTAL present and excused (Total line 6 and 7 and 7a-e) _____

9. NUMBER NOT ACCOUNTED FOR _____ (Deduct Line 8 from Line 6)

10. Those living away from home corresponded with during month _____

11. Number who have filled one or more Church Assignments during month _____

12. Number of visits by group officers during month _____

13. Number attending monthly quorum business meeting _____

Signed _____ Group Leader _____ Signed _____ Living Secretary _____

Address _____ Address _____

APR 1 1964 Printed in U.S.A.

Quorum secretaries make quorum reports by combining the group reports. The method to use is here shown.

Make a composite report from the four group reports, assuming there are 4 groups. (High Priests will have more.)

REPORT ORIGINAL		1ST GROUP REPORT ORIGINAL		2ND GROUP REPORT ORIGINAL		3RD GROUP REPORT ORIGINAL		4TH GROUP REPORT ORIGINAL																																							
<p>Report immediately following meeting by group officers. Make first of this value.</p> <p>Group of the <u>1ST GROUP</u> Quorum.</p> <p>Stake. _____</p> <p>19 _____</p>		<p>Report immediately following meeting by group officers. Make first of this value.</p> <p>Group of the <u>2ND GROUP</u> Quorum.</p> <p>Stake. _____</p> <p>19 _____</p>		<p>Report immediately following meeting by group officers. Make first of this value.</p> <p>Group of the <u>3RD GROUP</u> Quorum.</p> <p>Stake. _____</p> <p>19 _____</p>		<p>Report immediately following meeting by group officers. Make first of this value.</p> <p>Group of the <u>4TH GROUP</u> Quorum.</p> <p>Stake. _____</p> <p>19 _____</p>																																									
<p>many this month?</p> <table border="1"> <tr> <th>Days when Report</th> <th>1st</th> <th>2nd</th> <th>3rd</th> <th>4th</th> <th>5th</th> <th>Average for this Month</th> </tr> <tr> <td>17</td> <td>6</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>		Days when Report	1st	2nd	3rd	4th	5th	Average for this Month	17	6						<p>many this month?</p> <table border="1"> <tr> <th>Days when Report</th> <th>1st</th> <th>2nd</th> <th>3rd</th> <th>4th</th> <th>5th</th> <th>Average for this Month</th> </tr> <tr> <td>21</td> <td>6</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>		Days when Report	1st	2nd	3rd	4th	5th	Average for this Month	21	6						<p>many this month?</p> <table border="1"> <tr> <th>Days when Report</th> <th>1st</th> <th>2nd</th> <th>3rd</th> <th>4th</th> <th>5th</th> <th>Average for this Month</th> </tr> <tr> <td>15</td> <td>5</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>		Days when Report	1st	2nd	3rd	4th	5th	Average for this Month	15	5					
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<p>being month _____</p> <p>meets during month _____</p> <p>19 _____</p> <p>signed _____ Group Secretary</p> <p>Address _____</p>		<p>being month _____</p> <p>meets during month _____</p> <p>19 _____</p> <p>signed _____ Group Secretary</p> <p>Address _____</p>		<p>being month _____</p> <p>meets during month _____</p> <p>19 _____</p> <p>signed _____ Group Secretary</p> <p>Address _____</p>		<p>being month _____</p> <p>meets during month _____</p> <p>19 _____</p> <p>signed _____ Group Secretary</p> <p>Address _____</p>																																									

for
no. enrolled add:
group 1 - 19
2 - 17
3 - 21
4 - 15
72

for
no. attending add:
group 1 - 7
2 - 8
3 - 6
4 - 5
26

Melchizedek Priesthood Quorum Report ORIGINAL																			
<p>This report is to be made by the Melchizedek Priesthood Quorum Secretary immediately following the end of each month. The average is to be made in the 1st week of the month following.</p>																			
Report of the _____ Quorum of _____ Stake	For the month of _____ 19 _____																		
<table border="1"> <tr> <th>1st</th> <th>2nd</th> <th>3rd</th> <th>4th</th> <th>5th</th> <th>Average for this Month</th> </tr> <tr> <td>72</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>26</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>		1st	2nd	3rd	4th	5th	Average for this Month	72						26					
1st	2nd	3rd	4th	5th	Average for this Month														
72																			
26																			
<p>1 Number enrolled</p> <p>2 Number actually in attendance</p> <p>3 Number absent due to:</p> <p>(a) Full-time Mission</p> <p>(b) Military Service</p> <p>(c) Living Away from Home</p> <p>(d) Other Church Assignment at that hour</p> <p>(e) Attending meeting elsewhere without assignment</p> <p>4 TOTAL present and excused (Total lines 2 and 3) _____</p> <p>5 NUMBER NOT ACCOUNTED FOR (Unexcused line 4 from line 1)</p> <p>6 Number actually in attendance</p> <p>7 Number absent due to:</p> <p>(a) Full-time Mission</p> <p>(b) Military Service</p> <p>(c) Living Away from Home</p> <p>(d) Other Church Assignment at that hour</p> <p>(e) Attending meeting elsewhere without assignment</p> <p>8 TOTAL present and excused (Total lines 6 and 7) _____</p> <p>9 NUMBER NOT ACCOUNTED FOR (Unexcused line 8 from line 1)</p> <p>10 Those living away from home corresponded with during month _____</p> <p>11 Number who have filled one or more Church assignments during month _____</p> <p>12 Visits to members:</p> <p>(a) Number of Annual Confessional Visits made _____</p> <p>(b) Number of other visits by quorum or group _____</p> <p>13 Number attending monthly quorum business meeting _____</p> <p>14 Number of Quorum Presidency Council Meetings held this month _____</p>																			
<p>Reported _____ Stake Secretary _____ Signed _____ Stake Secretary</p> <p>Address _____ Address _____</p>																			

Compute each line in the column for the 1st week in the same manner

For lines 4, 8, and 9, use the same method as is shown for computing the group sheets (opposite page exhibit I). Then compute the columns for the 2nd, 3rd, and 4th weeks and enter them.

FOR THE RIGHTHAND COLUMN OF AVERAGES, USE THE METHOD SHOWN FOR COMPUTING GROUP SHEET (EXHIBIT II, OPPOSITE PAGE).

Enter the information asked for in lines #10 to #14.

As soon as completed send to the stake secretary of the Melchizedek Priesthood.

THE PRESIDING BISHOPRIC'S PAGE



"IF I
WERE
YOU"

ADVICE
TO
YOUNG
MEN



BY PRESIDENT DAVID O. MCKAY

To begin, I shall tell you boys a story about a horse, the name of which was Dandy. He was a fine colt, well-bred, and I enjoyed him greatly. But he resisted restraint; he did not like to be tied up and objected to wearing a bridle. Very often when tied to a fence, he would rub his bridle off. He would not run away; he would stand, but he wanted to be free. Sometimes he untied another horse that was near him. He hated being fenced in and would look for a place in the fence where he might get out. When he found the gate, he would find the way to open it. No better horse ever responded to his rider. I liked the way he would go up to something of which he was afraid. He had confidence that if he would do as I bade him, he would not be injured. I loved Dandy.

But one day, it was easy for Dandy to break away from the pasture; the gate in some way had been left unlocked. He saw it, pushed it open, took another horse named Nig with him; and they went out of the pasture, free to do as they pleased. Together they visited the neighbor's field. They went to an old house used for storage. Dandy's curiosity prompted him to push open the door. There was a sack of grain. What a find! Yes, and what a tragedy! The grain was poisoned bait for rodents! In a few minutes Dandy and Nig were in spasmodic pain, and shortly both were dead.

How like Dandy are some of our boys! They defy the advice of parents; they resent the interference of bishops or their advisers and will not listen to them; they want to be free restive spirits, but it is unwise. Dandy found that violation of principles of right and of restraining suggestions leads often to unpleasantness, disaster, and death. And so I say:

"Keep your faith in the God above,
And faith in his righteous truth;
'Twill bring you back to your absent love
And the joys of a vanished youth.

"You'll smile once more when your tears are dried,
Meet trouble and swiftly rout it;
For faith is the strength of the soul inside,
And lost is the man without it."

—Edgar A. Guest

When I was a boy, I yearned, as you boys are yearning, to know that Joseph Smith's vision was right and true and that this Church was really founded by revelation as Joseph Smith claimed, and when I was a boy I thought that the only way we could gain a testimony of the truth of this was by some revelation—some miraculous manifestation—just as came to the Prophet Joseph. One day, while I was riding my horse upon a hill, hunting some stock, I threw the reins over the horse's head and let him stand, and knelt down by a serviceberry bush and asked the Lord for a manifestation, some feeling that would testify in me that John the Baptist did appear to the Prophet Joseph Smith and Oliver Cowdery, that God did appear himself as well as his Son to the Prophet Joseph. I believe I prayed just as earnestly as ever a boy did pray. I arose, put the reins over my horse's head, mounted in the saddle, and started again up the hill. This is what I said to myself: "Well, if I am honest, I am just the same boy that I was when I knelt down to pray; there is no change in me; there is no miraculous manifestation." On other occasions, I did the same when I crossed Spring Creek in the evening to milk cows.

Later, I was called to go on a mission. I responded, and was appointed to Glasgow, Scotland. By that time, I had learned that the best way to get a testimony is not by a manifestation, but by the spirit which results in doing the will of our Father which is in

heaven. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

One day the prayer offered on the hillside in Huntsville was answered, but it came not as a testimony, but merely as a confirmation. Elder James L. McMurrin, who was in the presidency of the European Mission, was presiding in a conference of elders assembled in a small room in Glasgow, Scotland. All at once, one of the elders arose and said, "Brethren, there are angels in this room!" Well, it did not seem to be remarkable; it was in harmony with the spirit manifest in the room. I did not say anything.

Then I was surprised when President McMurrin—one of the choicest and noblest men that ever lived—arose and said, "Yes, brethren, there are angels in this room." I had prayed for a manifestation as a boy, and it came as a confirmation; that is all. Then Brother McMurrin continued, "One of them is the guardian angel of that young man sitting there," and he pointed to John Young, who afterwards became patriarch of Woodruff Stake. "The other is the guardian angel of that young man there," and he pointed to young David Eccles from Weber County. Tears were running down their cheeks, as they were down the cheeks of others in that audience. And then—I am giving you a heart petal—he turned to me and said, "David, as the Lord Jesus said to Peter, Satan hath desired you, that he may sift you as wheat, but I have prayed the Father for you; and if you will keep the faith, you shall yet sit in the presiding councils of the Church." (See Luke 21:31-32.) I give you that testimony, boys:

"Do 'your duty, that is best.
Leave unto the Lord the rest."

More important than reason is the assurance that comes from the spirit—the assurance that the Lord and Savior Jesus Christ is the head of this Church and is guiding it, as he has guided it since he and his Father appeared to the Prophet Joseph Smith.

I ask God to continue to bless you that you will remain true to the priesthood that you hold, for it comes directly from John the Baptist, who received it from his Lord and Savior. In your youth do not let temptation lead you astray. Be true to the ideals of your parents.

FUN TO GET UP IN

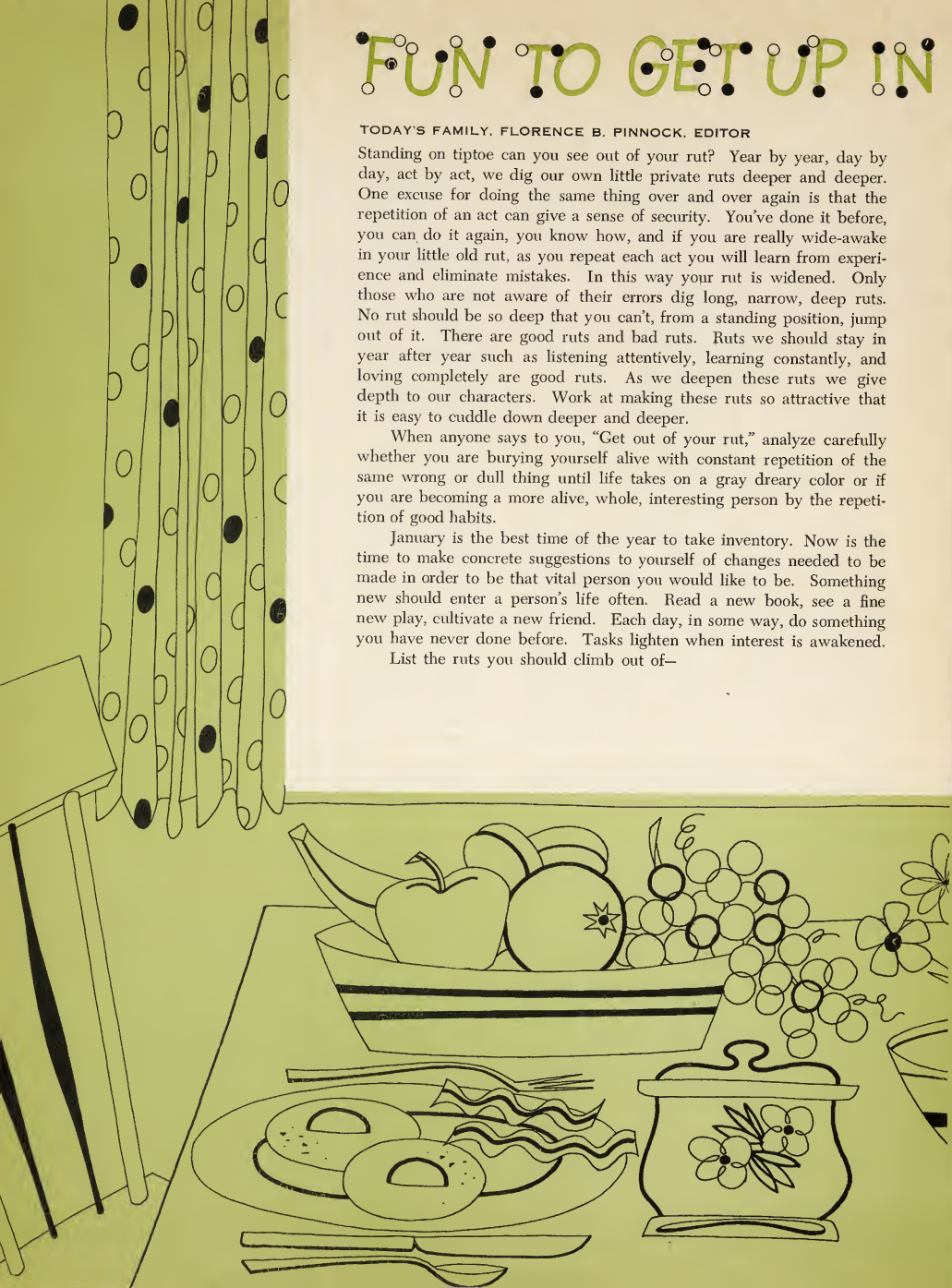
TODAY'S FAMILY. FLORENCE B. PINNOCK, EDITOR

Standing on tiptoe can you see out of your rut? Year by year, day by day, act by act, we dig our own little private ruts deeper and deeper. One excuse for doing the same thing over and over again is that the repetition of an act can give a sense of security. You've done it before, you can do it again, you know how, and if you are really wide-awake in your little old rut, as you repeat each act you will learn from experience and eliminate mistakes. In this way your rut is widened. Only those who are not aware of their errors dig long, narrow, deep ruts. No rut should be so deep that you can't, from a standing position, jump out of it. There are good ruts and bad ruts. Ruts we should stay in year after year such as listening attentively, learning constantly, and loving completely are good ruts. As we deepen these ruts we give depth to our characters. Work at making these ruts so attractive that it is easy to cuddle down deeper and deeper.

When anyone says to you, "Get out of your rut," analyze carefully whether you are burying yourself alive with constant repetition of the same wrong or dull thing until life takes on a gray dreary color or if you are becoming a more alive, whole, interesting person by the repetition of good habits.

January is the best time of the year to take inventory. Now is the time to make concrete suggestions to yourself of changes needed to be made in order to be that vital person you would like to be. Something new should enter a person's life often. Read a new book, see a fine new play, cultivate a new friend. Each day, in some way, do something you have never done before. Tasks lighten when interest is awakened.

List the ruts you should climb out of—



THE MORNING

At your house is it

No fun to get up—

Just the same old breakfast—

No fun to open the lunch sack—

Just dry sandwiches and a piece of sticky cake!

No fun to come home at night—

Just meat, potatoes, and gravy!

No fun to come to a party at your house—

Just “no imagination” food!

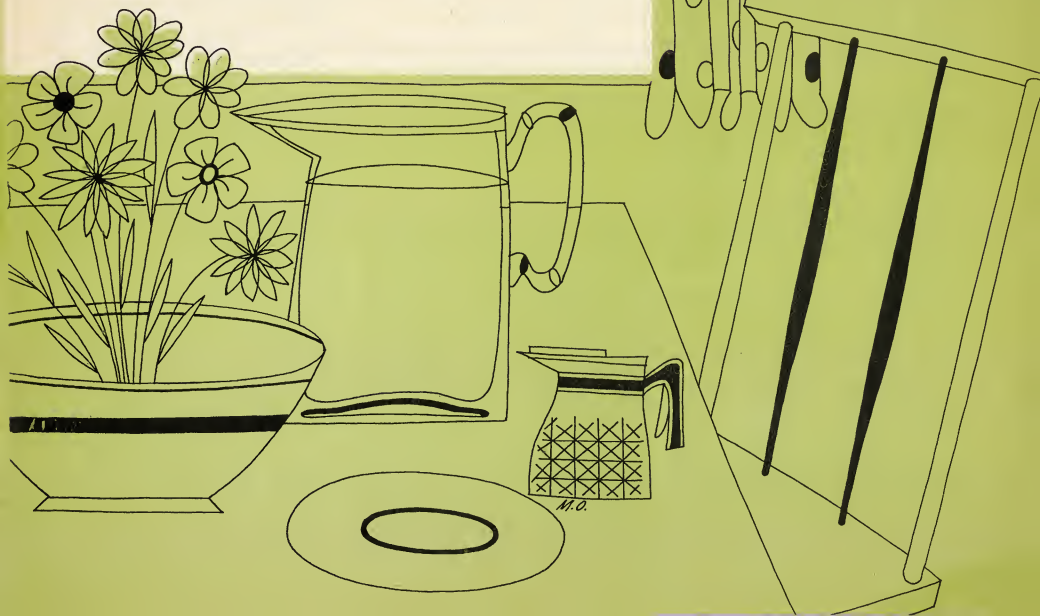
No fun at all?

You are in a rut!

Here is a place to begin if you are in the “no fun” rut. A rut to jump out of this January, making February to December, “fun to” months.

Try adding a surprise to breakfast

1. Hot bouillon served with a “light as air” omelet.
2. Coconut and chopped raisins sprinkled over sliced oranges.
3. Postum made with milk and stirred with a cinnamon stick.
4. Stewed tomatoes with a hint of onion served with the scrambled eggs.
5. Bacon waffles. Spoon waffle batter onto waffle iron and place strips of bacon on top of batter and bake on iron or dice cooked crisp bacon and add directly to the waffle batter.



6. A "good morning salad" of fruit.

7. Cereal cooked in milk and sweetened with honey and flavored with grated orange rind.

8. Chopped nuts sprinkled over hot cereal.

9. Cream of tomato soup served as a drink with French toast.

10. Eggs in toast cups and sprinkled with pieces of crisp bacon. To make the cups cut crusts from bread, brush both sides of bread with melted butter. Fit each into a muffin pan cup. Toast at 325 degrees F. for about 15 minutes. Remove from oven and break an egg into each cup. Season and dot with butter. Cover with foil and return to oven and bake about 10 to 12 minutes.

Fun and nourishing lunch bag ideas

1. Chopped meat turn-overs in place of sandwiches.

2. Chopped peanuts added to ground ham and salad dressing for a nourishing sandwich filling.

3. Dates stuffed with creamed cheese.

4. Graham crackers put together with creamed cheese.

5. Dried fruit dampened and rolled in powdered sugar and stuffed with nuts.

6. Corned beef sandwich. Break the corned beef into pieces and combine it with pickle relish, prepared mustard, and mayonnaise. Season to taste and spread on rye bread.

7. Spiced apple cider or apple juice—good with ham on rye.

8. Thinly slice the top off hamburger buns. Scoop out the center, butter, toast lightly. Fill with egg salad and sprinkle with minced chives. Cover with top of bun.

9. Sandwich made with three parts salted peanuts and 1 part carrot put through grinder. Spread on graham bread.

10. Scoop out the core of an apple and fill with chopped raisins.

"Fun to come home to" foods

1. Plain rice pudding or vanilla pudding topped with an Almond Praline Sauce. In a saucepan melt 1 tablespoon butter. Add 2 tablespoons slivered almonds; sauté until lightly browned. Add 2 tablespoons butter, 1 cup light brown sugar,

firmly packed, $\frac{1}{4}$ cup light corn syrup, and a dash of salt. Cook over low heat, stirring constantly, until sugar is thoroughly dissolved. Slowly blend in $\frac{1}{2}$ cup evaporated milk. Remove from heat; cool.

2. Dried chipped beef served over steamed yams, Frenched string beans heated with paper thin slices of onion, cabbage salad, and apple crunch.

3. Short ribs with raisin sauce. Brown short ribs in fat and pour off drippings. Season with salt and

THE HELPFUL PAST

BY LOIS SNELLING

We cannot change the past;

It is gone forever away.

But, unforgotten, it serves

As a guide for a newer day.

The errors we made last week,

Mistakes of the month before. . .

Now that they're well understood,

Need never be made any more.

The past is a storage vault

From which we are able to borrow

The aid that experience lends

For a wiser, better tomorrow.

pepper. Add a quartered onion. Combine $\frac{1}{2}$ cup brown sugar, 1 teaspoon dry mustard, 1 tablespoon flour, 2 tablespoons vinegar, 2 tablespoons lemon juice, $\frac{1}{4}$ teaspoon grated lemon rind, 1 bay leaf, $1\frac{1}{2}$ cups water, $\frac{1}{2}$ cup raisins. Pour over the short ribs. Cover tightly and cook slowly 2 hours or until the meat is tender. Thicken sauce with flour if desired.

4. Garden chowder. Blend 2 cans of condensed cream of celery soup, 1 soup can of milk, 1 soup can water, $\frac{1}{2}$ teaspoon thyme. Add 1 cup drained cooked mixed vegetables.

Heat, stirring occasionally. Garnish with minced parsley. 6 servings.

5. Lamb stew with parsley dumplings. For the parsley dumplings sift together 1 cup sifted enriched flour, $1\frac{1}{2}$ teaspoons baking powder, and $\frac{1}{2}$ teaspoon salt. Add 1 tablespoon minced parsley. Combine one beaten egg with $\frac{1}{2}$ cup of milk and 1 tablespoon fat. Add to enriched dry ingredients, stirring only until flour is moistened. Drop dumplings by tablespoonsful on the stew. Cover tightly and continue to cook slowly 20 minutes. 6 servings.

6. Spiced beef patties, noodles with onion gravy. To dress up beef patties prepare this spicy sauce as a topping; $\frac{1}{4}$ cup catsup, 2 tablespoons prepared mustard, 1 teaspoon brown sugar, and $\frac{1}{2}$ teaspoon cloves. To stretch any left-over roast gravy add a can of condensed onion soup and serve hot over noodles.

7. Winter sausage. Add grated raw apple to sausage patties for a nice variety. To 1 pound of bulk pork sausage add 1 slice of bread broken into very small pieces, 1 egg and $\frac{1}{2}$ cup of grated apple. Shape mixture into 6 patties. Place on a rack in open roasting pan. Bake at 350 degrees F. for 45 minutes or until well done.

8. Mix apple sauce and crushed pineapple and serve as a sauce over vanilla ice cream.

9. Add sour cream to hot drained cooked macaroni. Season with salt, pepper, and chopped green onion.

10. Yummy fruit salad. Roll banana in mayonnaise to which a dash of lemon juice has been added, then roll in chopped nuts. Cut banana in large thick slices and serve with grapefruit sections on crisp greens.

11. Cover deviled eggs in a casserole with sour cream and sprinkle with cheese and bake.

12. Arrange slices of hard cooked eggs on toast, cover with hot cheese sauce, and sprinkle with finely chopped parsley.

Try a new recipe each week; be adventuresome. Don't wait for your neighbor to try it for you. Just follow directions carefully, and you will be surprised with the excellent results. How long has it been since you checked your own recipe files and came up with an old forgotten favorite? Soon your food rut will disappear, and it will be fun to get up in the morning.



INFORMAL HOME NIGHTS

BY BEVERLY ROMNEY CUTLER

Part II

On Sunday afternoons and on holidays and special occasions we have an informal "home night." It isn't planned with a definite procedure, but it is one of the choicest parts of the week. I especially enjoy it during the winter. Then while the ground is covered with snow and our world seems wrapped in cold white beauty, we sit inside before a cozy fire. We read and talk about selected parts of the scriptures. We watch the flames while we tell stories "about when we were little." Those are the children's favorite stories of all. They love to hear about those ancient times when we and grandpa and grandma were small.

We crack nuts and toast marshmallows and eat homemade ice cream or popcorn as we enjoy each other's company around the fire. As we listen to beautiful music or sing, many hugs and expressions of love are given, and we all feel very very happy.

Nearly every Sunday we have a home Sunday School. Mother is the Junior Sunday School co-ordinator, and the children are the teachers and the pupils. We have a song and

prayer and learn a new scripture. (We are currently learning the Articles of Faith.) An explanation is given by Mommy as to the meaning of the scripture, and we have a discussion concerning the principle involved and its importance in helping us have a happy life. The children have a chance to explain in their own words what it means to them. They practise it until they all know it well.

Mother gives a lesson with flannel cutouts, drawings on the blackboard, or other visual aids. Then the children have an opportunity to teach the lesson they were taught in Sunday School that morning. I guess by the time our youngest child finishes the Church Sunday School program, he will have heard some lessons a dozen times. They all love to participate and listen, though, and their questions and comments about the gospel subjects show that the teachings in these lessons are having great force in their lives. They must listen very attentively in their classes, so they can teach the other children. I'm sure I've heard them use some words they hadn't known and which

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HALL'S REMEDY

Salt Lake City, Utah

were a word-for-word repetition of something a teacher had said.

The children like to copy down the poems or scriptures they were given and mount them on a card to hang by their beds. They like to have the other children make a figure of a child kneeling in prayer or a picture of how we can show love.

Among the nicest of our special family occasions are our weekly "family excursions." For many years we have had an established custom of going as a family each Saturday to some point of interest (not the supermarket — traditional American shopping doesn't count).

The excursion is a regularly scheduled part of our week when we do something special together as a family. I get the cleaning and other jobs done earlier in the week so that Saturday will be free for a pleasant time with Bob and the children. We have thought often how very important it is to plan to have a family excursion each week. If it is not a regularly scheduled event, the time passes and the "we're-going-to-gone-someday places" don't get visited. I am sure that we have seen many more places than we ever would have seen if we had not set up our family excursions.

Our children have benefited greatly from our family excursions. On the way home we talk about what we enjoyed most of the things we saw. We have an opportunity to explain more fully about these things. When we arrive home, the children draw pictures of some of the objects they saw. We have found that the children have incorporated into their thoughts and creative activities many of the ideas they picked up on excursions. For instance, after a visit to the Freer Gallery of Oriental Art, Sherrie made a painting of a flower-filled wagon, painting the flowers in the soft muted shades she had seen in the art gallery. Joyce used the same type of simple, expressive strokes she had seen to make some lovely birds flying above Japanese pagodas.

The children have gained a great deal of knowledge about a wide range of subjects through our excursions. They may be a little off on the exact details, but they get the general idea. About a year ago while Bobby and Gordon were sitting at the breakfast table, Cor-

don asked, "What was the first airplane that ever went?" Bobby replied, "The one that the Right Brother and the Left Brother made."

One needn't live in the nation's capital to find places for family excursions. Every area has its historical sites, its parks, and its locations where various aspects of natural history can be learned about and enjoyed. Most people live within commuting distance of fairs or art galleries or pony rides or home shows or zoos. There is beauty everywhere. A short run to the mountains or lake or a drive through the countryside to see the blossoms

RED CHECKS

BY LOUISE DARCY

*A red-checked cloth can make a table
bright*

*When on it falls the sun with slant-
ing light;*

*With vivid touch it makes a kitchen
gay*

*Although, outside, the winter skies
are gray.*

*Here is a crimson background for
the cup*

*Of steaming cocoa when I first get
up,*

*A flaming signal I shake at the door,
A brilliant accent to each kitchen
chore.*

*Grandmother used checked cloths of
white and red,*

*"Red looks so warm," my mother
often said;*

*And here upon my table, row on row,
Red checks now share with me their
cheerful glow,*

*Reminding me that from the past
can spill*

*Remembered beauty I may treasure
still.*

would bring happiness to families everywhere.

One part of our day which the children look forward to very much is the activity time. Each child has a day during the week when it is his turn to choose what we will do together during a half-hour to an hour period after the girls come home from school. This is to be a creative activity time. I think the children's favorite activity is baking. They love to sift and measure and roll out dough and cut it into fancy shapes. They get out their own pans and make tiny cookies and small pies.

We have sometimes had a half-dozen miniature apple pies in the oven along with the two big ones that are baking for supper.

During one activity time we arranged a sea-shell display, and the children drew pictures of marine life to place around it. During other activity times we arrange and paste pictures and photographs into scrapbooks. On other occasions we plan and arrange a display for the pin-up board in the play room. We vary the display to suit the month or special holiday. In January we make lacy snowflakes and winter scenes to mount on pastel shades of paper. In February we make a display of valentines and pictures of Abraham Lincoln, George Washington, or the Washington Monument. At Easter time one can find nice pictures depicting Christ's resurrection. In July the display board is gaily decked in bright flags and figures of pioneers and Indians. In the fall there are borders of orange, red, and yellow leaves with pictures of children raking leaves, designs made by spattering paint around collected leaves, and pumpkins. Later one can find turkeys with bright feathers, Pilgrims, Christmas cards designed and made by the children, cutouts of camels and sheep, and figures of Mary, angels, shepherds, and a very special Baby.

Activity time also finds us making clocks, windmills, Indian villages, covered wagons, and handcars, boats, and puppets. We sometimes put our heads together and think up a play during activity time, deciding on props, scenery, and dialogue.

We have fun all during the day playing, talking, and just being together. From the time they were tiny they have gone places hand in hand and have taken care of each other and have enjoyed being together. It surely is a joy to me to be able to be with them. I often stop and look at my family during the day or at night when we are all playing together, and I feel a surge of joy going through me and a deep sense of gratitude to God for blessing me so richly. I sometimes think to myself, "Could I ever be happier any time during eternity? Could I ever love more? Could anything ever be more wonderful than our life right now?"

We have such good times playing together. During the days while

the girls are at school I have a play time with the boys outside. We throw and catch the ball and laugh together as we follow the leader or play wood tag.

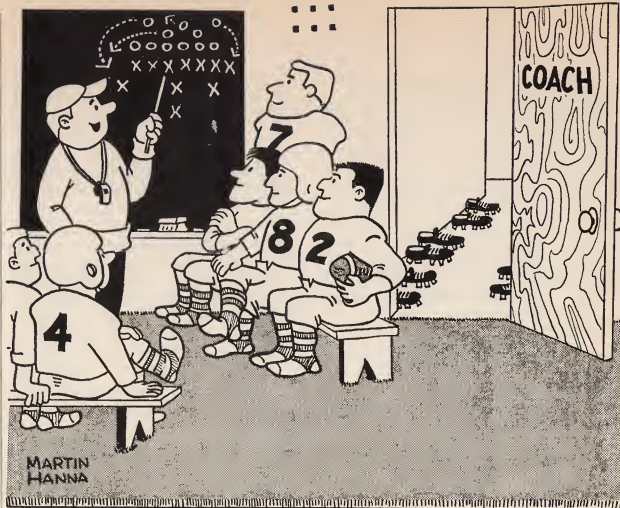
Early on cool spring mornings we take walks to see the first crocuses, the bright green blades of grass, and the delicate pink apple blossoms, and feel the thrill of the awakening plants.

During the summer we have great fun playing "dodge ball," "hide and seek," "duck, duck, goose," "no bears are out tonight," "stop tag," "relays," or "drop the handkerchief."

On crisp autumn mornings we crunch through the leaves and watch the brilliant oak leaves drift down to the ground before us. I have a chance to explain about the wonderful processes of nature as the children collect berries, nuts, and seeds. In the pleasant Indian summer afternoons they cover themselves with leaves and call Mommy to "come and find us." They rake huge piles "to surprise Daddy." Before Daddy gets home, though, the leaves have been turned into the walls of a fort or made into a castle.

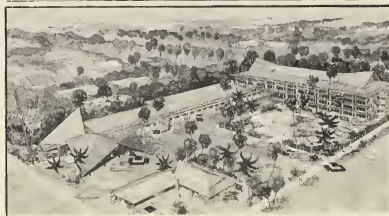
When winter comes, we get out our sleds and zip down the hill in front of our home. Then we hang on tight while Daddy pulls us back up. We tramp through the yard to make trails and then run around them playing "fox and geese." After a snowfall we all pitch in to make a big round snowman.

In the evenings after supper we all join in a big tossing, playing, swinging session. The children aren't afraid of anything and go swinging around their daddy's head as though there were nothing to it. When Joyce was small, we had a laugh one night when she said to her daddy after he had tossed her onto the bed, "We don't jump on the bed, Daddy, or we might break a spring in it." Later when he plumped her on the couch, she reminded him, "We mustn't jump on the couch, or we might break a spring in it." So when he finally resorted to lying on the floor and bouncing the girls on top of him, she said, "You'd better not bounce too hard, Daddy, or you might break a spring in you." If Bob had had any springs to be broken, they would have been broken long ago. All five of the children climb on his back and crawl over him. He takes them piggy-back



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and plays bear with them. We play "Farmer in the Dell," "London Bridge," and "Go Round and Round the Village." We do exercises and stunts and have races. Then we're all ready for our story time.

I don't know if any children have heard as many stories as our children have. "At which school do you teach?" the librarian asked me one day. She was amazed when I told her that the huge piles of books we check out every couple of weeks are just for us.

Besides the library books we have a great many books for the children at home. Many of them were gifts from the grandparents and friends. The children never grow tired of hearing them over and over. Even when they are small, they get so they can "read" them almost word for word. They put so much expression into their reading that one can tell how thoroughly they love the books.

I have a reading time with the boys after breakfast, and we often work in a reading time when the girls come home from school. At night the children each choose a couple of stories to hear. (These stories don't include the ones the older girls have with the younger children now that they can read.) Some of the children's favorite stories are those about the Book of Mormon and church history. They have heard those books over and over again. Another favorite is the big *Illustrated Treasury of Children's Literature*. This has given them an introduction to a number of the children's classics. Then of course they enjoy such books as those by Dr. Seuss. They have done a lot of cute illustrations of those books themselves with character drawings that even Dr. Seuss might envy.

Our story times are not always formalized affairs. I don't know how many stories I have made up while ironing. I often have a child perched on the top of the file, a couple on the end of the bed, and a few more on the floor around the ironing board while I tell them a fanciful tale.

When our oldest girl was about two-and-one-half, she used to come to me and say, "Tell me about things, Mommy." So as she followed me around during the day watching me work, I would tell her about evaporation, electricity, the history of the world, and the plan of salvation. As Sherrie got old enough to join her, I

would tell them stories involving such life lessons as obedience while they helped me make the beds.

We have always felt that the "being on the way" part of the trip is as important as the "being there" part. We have such good times on our trips together as a family. Besides helping to make all the usual preparations for the trip, the children help me fix treats to eat along the way. We take a packet of papers, pencils, and crayons. As we go along on the way, the children draw pictures of the things they see and keep a diary of interesting sights they spot as we drive along. Sometimes while we drive along, we play such games as "twenty questions" or "I'm thinking of something in this car, and it's green. What is it?" We do quite a bit of singing as we travel along, and we tell stories and sometimes recite poetry. When it begins to get dark, the children say their prayers and lie down on the air mattresses in the back of the station wagon to sleep until we reach our evening's destination.

I learned from my father and the experiences we had as a family to take in side trips to important spots and to visit the points of interest wherever we happen to be. So now with our family we make detours to points of interest in church and national history, famous battlegrounds, or national parks and monuments.

Before we go on our trip we make a list of people and places we would like to see while we are there. We tell the children about the various places we will see. When we are at our destination, we make out a schedule of appointments and activities for every day so we can see as many friends and do as much as possible in the time we have. We try to show the children as much as we can. For example, in Salt Lake City we take them to Temple Square, the Capitol, and Great Salt Lake, and show them places which are treasures of memory from our childhood. On our last trip home we took the children to the Sons of the Utah Pioneers' Pioneer Village. They rode in a covered wagon, sat on the back of an ox, pushed a handcart, and visited pioneer homes, a school, stores, and a church. We felt that it was an excellent opportunity for all of us, and it certainly gave the children a better understanding of their pioneer heritage.

Some of the finest experiences we have had together as a family have been on camping trips. It is so enjoyable to drive along the skyline drive in the Blue Ridge Mountains and look down at the fields and towns and see ridge after ridge of mountains stretching far off into the distance. We camped this summer amid thousands of wild strawberry plants. The children helped set up camp and gathered firewood, and then we all gathered wild strawberries for lunch. We went on nature tours around the mountain ridges and beside the mountain laurel and azalea blossoms. In the evenings we gathered 'round the campfire to sing and watch the multitudes of stars and contemplate the glories of the universe and the greatness and goodness of God.

Throughout the year we have pleasant times together on holidays. On Valentine's Day the children make heart-shaped cookies to take to friends, on Easter they sing of the joyous resurrection, on the 4th of July they parade with soldier hats and flags, on the 24th of July they play pioneer, and on Thanksgiving they enumerate with us some of our many blessings and realize again how much we have to be thankful for.

Each holiday brings its share of enjoyment, but Christmas is extra-special. Our Christmas family fun begins December 1. Our Bobby was born on that date, so each year we have a traditional birthday dinner and then sit together on the couch to begin to open our "Christmas surprise card." My husband brought a number of these cards with him when he came home from his mission to Germany. The cards are quite large, and they have cute Christmas pictures of elves, Christmas trees, snow-covered houses, and so on. There are twenty-four windows, one for each day of the month to and including Christmas Eve. One is opened each evening, and the children can hardly wait till their turn comes to open a window. Often during the day they take down the card to see what surprises have already been discovered and to guess what they might find. Inside the windows there are pictures of all kinds of toys, Christmas stockings, and other holiday delights. The excitement of the children mounts as we reach the last week, and the

windows get bigger and the pictures inside become more elaborate. Even though they know from previous years that the final picture will probably show Baby Jesus, Mary, Joseph, and the shepherds, they still love the thrill and excitement of the final opening.

Each year we make our own Christmas cards with a block print. The children help to decide on the theme and pictures for the card and help us get the cards ready to send. They also make their own original cards (on a simpler scale) to send to friends and relatives and to give to each other.

We make a number of gifts for the children, and they make gifts for us and for each other. We have had good times making small chairs and tables, a playhouse, a toy washing machine, toy cupboards and a sink, doll clothes, blackboard, and blocks. The air is filled with anticipation as Mommy goes from one room to another to help with the book-marks, the tiny doll dress, the felt hair bands, the toy clown for the baby, and other items so excitedly concealed until "that special day."

We all have flour-covered hands (and arms and faces, too) as the gingerbread men, reindeer, and stars pile up to be added to the gift boxes and tied with fancy bows for neighbors and friends.

How the children's eyes sparkle as we shop for the Christmas tree! When we get it home, we get to work making it shine and making it "ours." A Christmas tree isn't "our" Christmas tree until we have added our own special decorations. We string cranberries and popcorn and make strings of colored-paper links. We color pictures of Mary and Jesus to paste on tinsel-rimmed jar lids. We cut old Christmas cards into diamond, oval, and star shapes, and make them into ornaments.

As the Christmas cards arrive, the children choose their favorites and help Daddy staple them to the wide red satin ribbons and the sprigs of greenery to hang on the bannister. They help Daddy make a wreath for the door and pin the huge red bow on it. They help Mother decorate with candles, holly, and fir boughs.

We fill every day with stories, singing, and talking about Christ's birth and life and his great love for us. When our oldest daughter was two-and-one-half, she became con-

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cerned when she heard that Little Lord Jesus had no crib for his bed, so she asked Santa Claus to bring him one.

On Christmas Eve the house seems to glow. Each child hangs up the large red felt stockings we made that has his name sewn on the white band. As we watch the fire flicker, we talk about the importance of Christ's mission, and we feel so very thankful for him and for the gospel plan and for our home and our wonderful family.

Early in the morning some little heads start peeking through the bannister. Then some happy whisperings are heard as the piles of packages and balloons are spied. Santa wraps all of the gifts and swells the pile that has been growing beneath the tree. So when everyone is ready, we each take a turn to choose a package and hand it to the person whose name it bears. Then everyone exclaims with "oh's" and "ah's" as the receiver opens his gift and bestows a kiss upon the sender.

Our oldest child, Joyce, was baptized in the summer. We had looked forward to this day and planned about it for a long time. We were happy that the date for the baptismal service fell on her eighth birthday. It certainly was a wonderful birthday for her.

In the morning we all went together to Washington Ward to the baptismal service. The music and talks were very inspirational. Then Bob had the privilege of baptizing Joyce. It was a great thrill for him. As the children and I watched, I felt so grateful for this very important and sacred event in Joyce's life.

On Sunday Joyce wore a special dress I made for her which she had helped with by designing a decorative applique. She was confirmed by her father, assisted by her uncle, and a very dear friend of the family. It was a moving experience for Joyce and for the entire family as we contemplated the blessings she had received and would continue to enjoy through being confirmed a member of Christ's Church and receiving the gift of the Holy Ghost.

In the afternoon we had a special home night in Joyce's honor. The other children gave her something they had made for her, and told what it is about her that makes them love her. Daddy told about her birth,

when we were so greatly blessed by the Lord. Mother told more about her and her fine life and showed pictures of her taken from the day she was born.

We had a special birthday dinner for Joyce that evening. As is our custom for birthdays, Joyce chose what she wanted for dinner and decided what kind of cake she would like, helped with it, and decorated it. We turned out all the lights and brought in the lighted cake as we sang "Happy Birthday." As we pointed to each candle, we told about what Joyce had done during the year which that candle represented. When Daddy asked Joyce what was her special wish for the coming year, she answered, "Be good." We all made wishes for her as the candles burned. Then we gave out presents.

We had all spent two wonderful days. Joyce was so very happy, and I'm sure the memories of her baptismal and confirmation days will be treasures forever.

The things I have mentioned about home nights and our special family occasions are just a part of all that contributes to making our home life so happy. Much more could be said about discipline and training, about appreciation and obedience, about order and spirituality, about love and affection—but this may give you a glimpse into our home. We feel truly grateful for our family and hope and pray that we will make our home for them always "a true Latter-day Saint home in which," as President McKay so beautifully expressed it, "if Christ should chance to enter, he would be pleased to linger and to rest."

Your Question

(Continued from page 15)

mortal earth, like all on its face, is growing old, and eventually shall die, be cleansed and then come forth a celestial world and everything will be restored to life never to die again. This does not mean, however, that everything that has been on this earth in mortality will be assigned to remain on this earth when it is purified and has received the celestial glory and becomes a fit abode for celestial beings, human, animal, and plant, according to the divine decree.



TOO MUCH TO DO

BY SUSAN EVANS

AGE 13

*Too much to do, there isn't time
To do a favor for a friend
A kind and helping hand to lend.*

*Too much to do, there isn't time
To notice earth's sweet beauty rare,
Discover precious, timely truths
That always have been hidden there.*

*Too much to do, there isn't time
To heed a small child's begging plea.
With more important things to do
Is lost an opportunity.*

*Too much to do, there isn't time
To listen to another's woes
With one's own troubles on a mind
Too soon from warmth and love it
grows.*

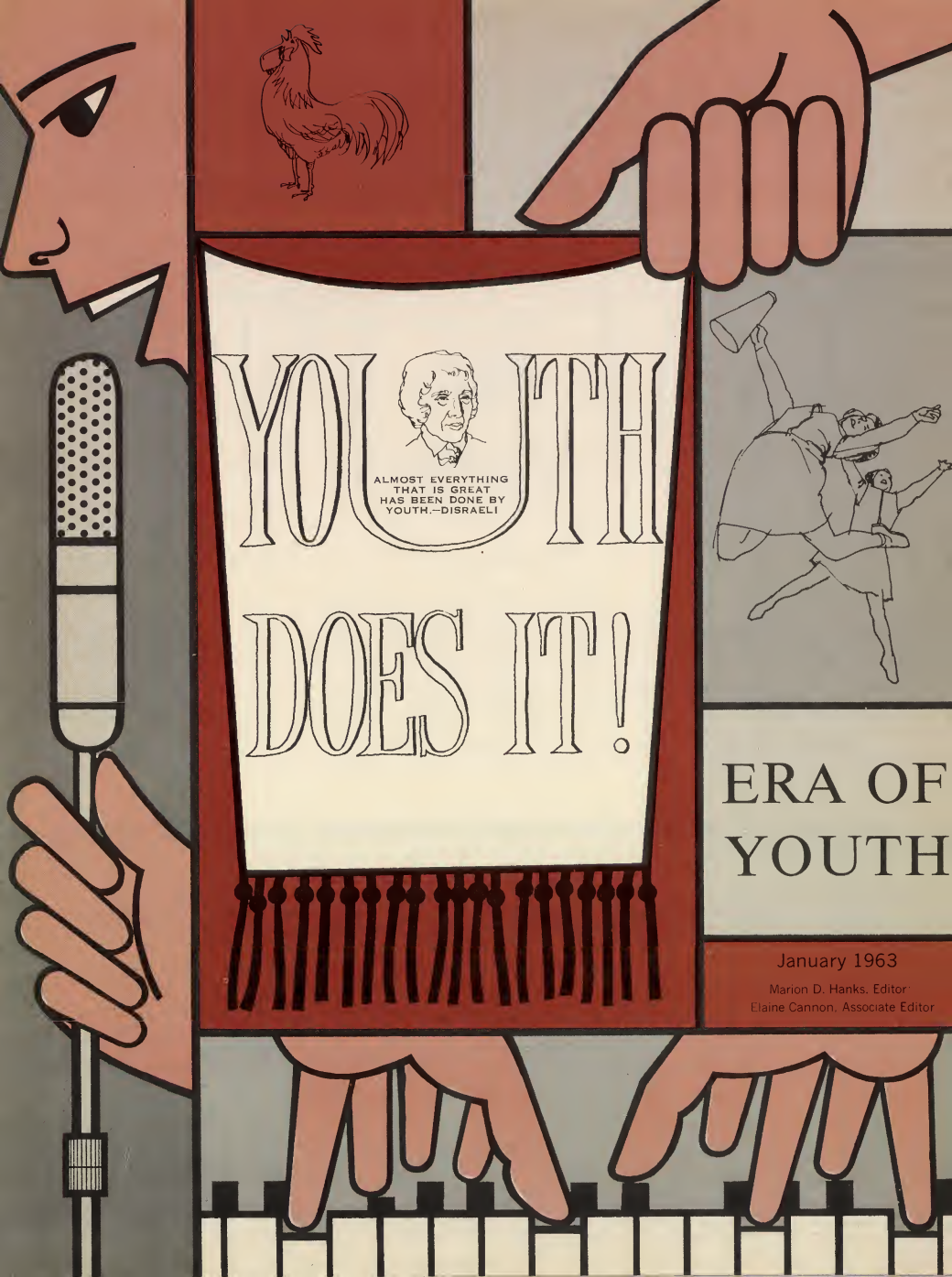
*Too much to do, there isn't time,
Is this the honest truth we tell
Or is it used as an excuse
Convincing us that we've done well?*

*Too much to do, there isn't time,
But when a friend is turned away,
A child's world darkened for a day,
When God's great wonders go un-
known
And no kind Christian love is shown,*

*Then can we say in peace of mind—
"I've done my best, been fair and
kind.
I've helped the poor who are in need,
Through lasting love have sown a
seed
That in full bloom shall repay
With glory on the judgment day?"*

*Too much to do, there isn't time.
Remember—no excuses, please.
Love and Christian friendliness,
Kindness and unselfishness—
These are the keys.*

*The keys to life eternally,
The keys to immortality,
If we will but awake and see!*



YOU TH

ALMOST EVERYTHING
THAT IS GREAT
HAS BEEN DONE BY
YOUTH.—DISRAELI

DOES IT!

ERA OF
YOUTH

January 1963

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

THE PAST YOUTH BUILDS ON



ALL WHO HAVE MEDITATED
ON THE ART OF GOVERNING
MANKIND HAVE BEEN CONVINCED
THAT THE FATE OF EMPIRES
DEPENDS UPON THE EDUCATION
OF YOUTH
—ARISTOTLE (384-322 BC.)

Don't be intimidated by the fact of youth. Let history encourage you. Alexander the Great, a military hero at eighteen, began his efforts to conquer and control the earth at twenty. At his death at the age of thirty-three, he had exercised dominion over much of the civilized world of his day. For Alexander the time was now.

Jeanne d'Arc, at nineteen, had completed her mission and embraced the immortality of martyrdom. Isaac Newton at twenty-one had contributed importantly to mathematics. At twenty-five he was honored with a professorship at Cambridge University.

Alexander Hamilton at eighteen was famed as an orator for freedom's cause. At twenty he was a lieutenant colonel on George Washington's staff, and Washington's trusted confidential secretary. Lafayette, burning to help France and deciding the best way to do so was to weaken England by aiding the revolting American colonies, was a major general in Washington's army at nineteen.

William Pitt, the younger, one of Britain's greatest statesmen, successfully sought election to Parliament at the age of twenty-one. He became Prime Minister before he was twenty-five.

Winston Churchill, on the eve of going abroad as a foreign correspondent, though not yet twenty-one, gave a farewell dinner party for some of his youthful friends. He proposed a toast to "Those yet under twenty-one who, in twenty years, will control the British Empire."

Quoting from Mormon 1:1-2 . . .

"And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

"And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe; . . ."

Quoting from Mormon 2:1-2 . . .

"And it came to pass in that same year there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies.

"Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, . . ."

Clarence Darrow in an early trial was sneeringly referred to repeatedly by opposing counsel as "That beardless youth." When Darrow addressed the jury, he told the story of an envoy sent by the king of Spain to another country. A note was returned to the king commenting on the "beardless youth" he'd sent. He replied: "If the king of Spain had understood the center of wisdom to rest in a beard he would have sent a goat."

The Prophet Joseph Smith when called to his life's mission was a boy of fourteen. By the time he was twenty-five he had established God's Church once again on this earth, and at the time of his martyrdom, at the age of thirty-eight, he had so perfected and built up the Church that its influence was felt world-wide.

Jesus Christ, at the age of twelve, was in the temple astonishing the learned men of the time as he went about his Father's business. And, at the age of thirty-three, when many men are still embarking on their life course, he had completed this work of his Father's and laid down his life that the world might have everlasting life.

"Not long ago I visited Admiral Hyman Rickover of atomic submarine fame in his laboratories and Navy quarters in Washington. When I had been introduced to members of his staff, I remarked to the admiral that they seemed to be very young men. 'They are!' he replied, 'Most of them are thirty years and under. This is a field for youth. Very few others know much about it.'"—Former Senator Arthur V. Watkins (Utah).

THE FUTURE YOUTH HOLDS



BY
MARION D.
HANKS

★ "WATCH THESE MOMENTS. A century ago they founded an empire among the relentless wastes of a despised and neglected land. Today they are pioneering in the frontier of the spirit in the midst of a world that has lost its way."

(Dr. Marcus Bach, School of Religion, State University of Iowa.)

SO,
WHAT CAN I DO?

1

I can love God and have faith in him.

I can do my best to be strong, and banish fear, radiate calm, confidence, stand steadfast and courageous.

But—how do I go about learning to love God and to serve him?

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first great commandment.

"And the second is like unto it, thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets."

And Mark adds to Matthew 22:35-40, this sentence: "There is none other commandment greater than these." (Mark 12:31.)

So we learn to love God by serving him; and we serve him by serving his children, our brothers. Only by demonstrating love for my brother can I show my love for him.

◀—Does this description fit you? Are you a pioneer on the frontier of the spirit? Living in a world of fear and discontent, of uncertainty and lack of faith, what can you do to help yourself and others meet the problems of our day?

Ask yourself these questions, and then consider our suggestions in answer.

Is there anything, really, that I personally can do to help my country and the world? Is there some contribution that I can make?

What can I do? What ought I to do? Do I have a responsibility to do something?

What should our attitude be in the face of this great responsibility?

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

(2 Tim. 1:7.)

"... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:9.)

So ... how may I accomplish this, my great responsibility? How may I overcome fear and merit this great gift of God—courage, and the spirit of power, love, and a sound mind?

2

I can seek to understand repentance, the great principle of growth; and I can begin to repent wherein I have made mistakes and wherein I do now err.

But of what must I repent? I have committed no great sin.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe ... and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23.)

Begin now to overcome my sins, then, and to strengthen myself where I need it.

Start by hanging myself on a hook and then stepping off to take an honest look at myself.

"These six things doth the Lord hate: yea, seven are an abomination to him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

3

I can seek more earnestly to know the commandments of God and to live them.

I can find attunement with God by eradicating static and interference within myself. I can seek to purify my heart, that my prayers may reach him, that he will be with me wherever I go, that I may stand with confidence in his presence.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; "For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." (D&C 58:27, 28.)

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:9-10.)

If we do these things, then we will be ... "strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

"For God hath not given us the spirit of fear; but of power, and of love, and of sound mind." (2 Tim. 1:7.)

And it may well be that what we individually can do, if we will do it, may be the means of preserving our great land and of bringing God's purposes to fruition on his earth.

"Yea; and I say unto you that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and pestilence, and by the sword. But it is by the prayers of the righteous that ye are spared, ... " (Alma 10:22, 23.)



The price you pay for leadership is not comfort. I have no recipe to make it easy. As a matter of fact, the glory of life is that it is worth the struggle. There are no bargains at the counter of leadership. I do not know any royal road, and if I had one, I think I would not offer it to you. Life is too intriguing. The effort to achieve seems to me, somehow, to represent the finest genius given to man.

When the Master comes, in his second return, he has said, it would be like a "refiner's fire and a fuller's soap," and with my concept of this great life of ours it is a testing period. We are being tested; we are being refined; we are being purified; and particularly is that true for anybody who aspired to a position of leadership. And as I lay that foundation, may I bid you to remember that you do not become great leaders alone. Leadership presupposes "followership." And so, we are talking today about the man whose destiny will be determined in good part, by what he is able to get other people to do.

Men become great for three reasons: first, because of native endowment; second, because of great opportunity; and third, because of a great will to serve.

Here is a homely four-point suggestion, to point the way to leadership:

Preparation

The price you pay for leadership is great preparation. The leader ought to be a leader. The leader ought to stand out in front or from what other eminence he may choose to direct. A leader is a director; he is a co-ordinator; he is a dreamer; he is a planner. He should be prepared to do what he has to do.

Drink of the fountain of learning!

You will never put an extra year into your training but that you will draw dividends on it all the rest of your life. While you are young and you can do it, let me urge you to take full advantage. Do not be in a hurry; while you have opportunities capitalize on them.

You do not have to go to school to do it, but everything else being equal, it is the best course and the shortest cut I know. It presupposes knowledge, a rich background of it. It presupposes methodology which you are getting; it involves the techniques of leadership; and whether you get them in school or out of school, you will discover that the first price you pay for leadership is a thoroughly sound grounding in what I call preparation.

Human Relations

The second thing, the second price you have to pay, is the ability to work with other people. Now very briefly, let me hint at what I mean by that. The finest thing you will ever be called upon to do in leadership is to discover talent, and that is why it is so important that you know something about people and their motives and what makes them tick. Not only must you discover them, but you must also learn to assign responsibility to them, and then leave the responsibility with them. Some leaders would aspire to leadership through giving responsibility, but then they refuse to give the authority that goes with it. When and if you come into that position, I beg of you to remember that, if you are willing to give a man responsibility, then you ought to be willing to give him the commensurate authority, and when and if he may make a mistake, still stand by him, as you hope one day to be stood by yourself.

That ability to work with and direct and challenge the best that is in your men, is the key to leadership.

Mastery of Assignment

I name a third thing, and this is going to link up with the first one. So often when men get a position, they start to rest on their laurels. I think one of the greatest dangers in human experience is what I would phrase "the danger of the plateau." You climb a little way, and it levels off, and you feel so comfortable on that plateau, that you just settle back and say, "Here we go, I will slide along."

And so, I give you my third element of the price you pay for leadership, a growing mastery of the work to which you are assigned. Some fellow jocularly said, "Progress goes so fast, you have to run like everything to stay where you are."

Expect Long, Long Days

I have given you three simple hints. While you are still young, you can do something about all three of them. I should like to crown it with this fourth one, which does not smack of novelty—there is no romance in this at all. A fourth price you are going to pay for leadership is long days and some sleepless nights. No great leader ever became a great leader on eight hours.

Now these are no pink tea recipes. They are born out of the experiences of strong men.

You fine young people are an honor to us. Good luck to you—

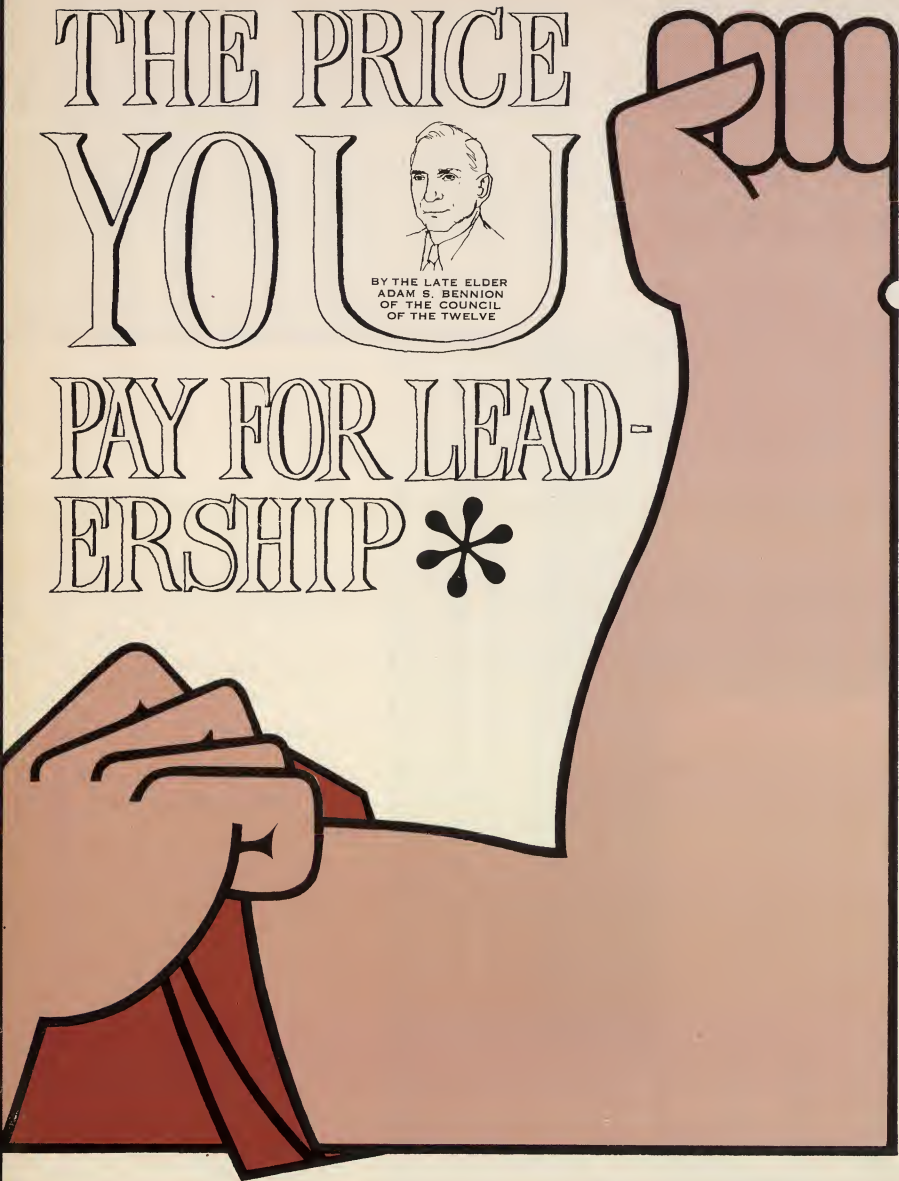
If you want to be comfortable, take an easy job.
If you aspire to leadership, take off your coat.

THE PRICE
YOU



BY THE LATE ELDER
ADAM S. BENNION
OF THE COUNCIL
OF THE TWELVE

PAY FOR LEAD-
ERSHIP *



YOUTH



BY
DAVID WAKELING
RENO, NEVADA

Q We owe it to our Heavenly Father and to our Church to teach the gospel to our fellow men. It is the specific calling of youth to be missionaries. What are your obligations to prepare for a mission experience?

ANSWERS THE CALL



A Just where would you be today if someone hadn't taught you the gospel or taught it to your ancestors? How lost we would all be if suddenly we were stripped of the knowledge that God lives, that he hears and answers our prayers, that through baptism by immersion by those who are in authority, and by keeping all of the commandments of Christ will we be able to gain our salvation and exaltation, and once again dwell with our Father in heaven.

You all know how hungry you get when you fast for just two meals and how terribly hungry you are when you fast for three or more. This is the way the people are outside the Church who sit in darkness. They are so hungry for the truth and knowledge of God. They are anxiously waiting for someone to bring it to them.

The most worthy calling in life is that in which man can best serve his fellow men—to strive to make lives better and happier. "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) To no other group of men in all the world is given a better opportunity to engage in the noblest calling in life than that which is afforded the elders in The Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated—to make the world a better and finer place for men, their talents and means are consecrated. The purpose of our Church is to help men live perfect laws and regulations of the gospel—to prepare them to live in the presence of God in the celestial kingdom. They can do these things only by accepting the gospel of Jesus Christ.

In order to go on a mission we must spend years preparing for it by praying, living clean righteous

lives, and studying the gospel. It is certainly not an easy task when the morals of our country are at such a low ebb today, and when drinking and smoking seem the big means to being social. In our Church there is but one single standard of morality and that applies to men as well as to women. The standard of the Church is right, it is divine, it contributes to honorable manhood and virtuous womanhood, happy homes, and to the perpetuity of the nation. It is our obligation to prepare ourselves to be worthy to represent the Church, to see that we are sufficiently mature, and above all, have good character. We must keep ourselves physically prepared. Missionary work is strenuous; the change of climate is often difficult at first. Homesickness and discouragement often set in. Unless we are physically prepared, we will break under the strain.

Every elder has the obligation to be a Christian gentleman. A gentleman is one who has nothing to hide, no downcast look because of consciousness of guilt, one who is loyal—loyal to the truth, to virtue, to the Word of Wisdom, honorable himself and in his judgment of others, faithful to his word as to law, and faithful alike to God and men. An elder who goes out to Christianize the world should be such a man.

It is our obligation to prepare ourselves to serve God with all our heart, might, mind, and strength, that we may stand blameless before him at the last day.

"Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts. . . ."

"Yea, whosoever will thrust in his sickle and reap, the same is called of God. (D&C 11:3-4.)

YOUTH SETS AN EXAMPLE



BY ELAINE CANNON

*Being in the world
But not of the world,
Being pleasing to look upon
Neither immodest nor peculiar,
Being a Latter-day Saint . . .
Youth sets an example of*

*Cleanliness
Carefulness
Tastefulness
Attractiveness*

BRUSHES ARE:

shoe

hair

tooth

clothes

USE THEM!



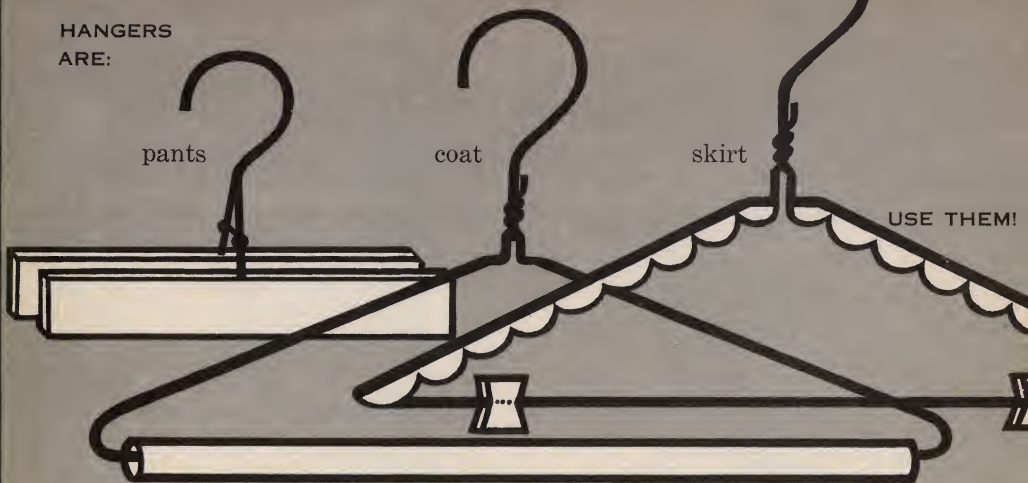
HANGERS ARE:

pants

coat

skirt

USE THEM



LOTIONS ARE:

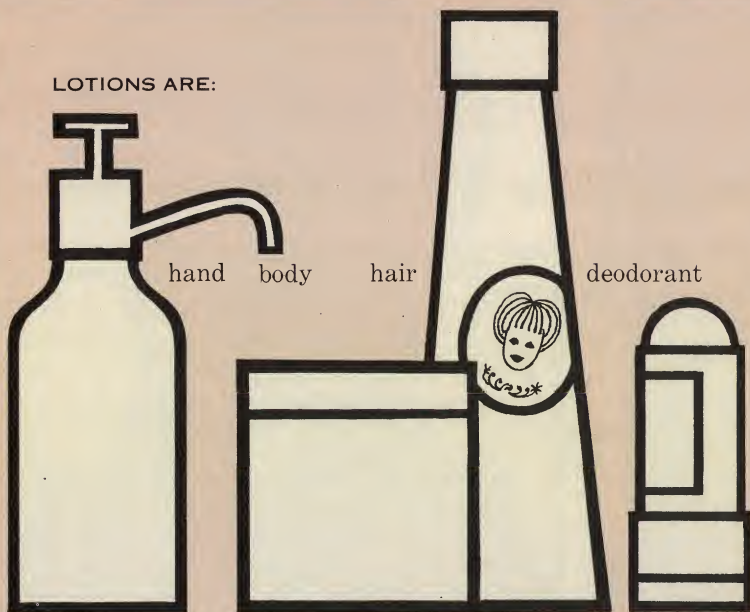
hand

body

hair

deodorant

USE THEM!





USE THE GIFT, YOUTH



BY PERCY K. FETZER
PRESIDENT BERLIN MISSION

Our appreciation of the gospel of Jesus Christ is many times dependent upon our contact with those who profess love and devotion for its principles.

To illustrate more clearly this statement, we call to mind a narrative poem telling about an auction. The auctioneer held aloft an old violin, extolled its virtues, and then asked for a starting bid at an obviously low figure. There was no interest in the appeal of the auctioneer or the old violin, and even at the low price, there were no takers.

Then an old man stepped forward and asked for permission to play the instrument. His wish was granted. He tuned the strings, and with a deft hand and the bearing of one who loved the old violin, he entranced his listeners with the wondrous, inspiring tones of that violin.

The music ceased, but the admiration continued. The auctioneer held the violin aloft again. It was with almost reverential respect that the offering price indicated the change of heart among the audience. The violin was sold for a respectably high figure.

The old man had not changed the characteristics of the violin between the first and last bid offering. In a masterful way he had demonstrated the potential of the instrument. It was the same violin, but he had raised the estimate of the violin's worth in the hearts of its hearers.

In like manner, the gospel of the Son of God may have no takers because people have not had it demonstrated favorably by those who profess to own it and keep it as a heritage.

As members of The Church of Jesus Christ of Latter-day Saints, there have been placed in our hands sacred instruments which have eternal values. Much depends upon how we use them before those who are placed within the area of our trust.



How can we best use the sacred instruments of the gospel so that their value may be better appreciated by others?

1. Keep all the commandments the best we can.
2. Avoid all of the time the very appearance of evil.
3. Let our light shine before men.
4. Count our blessings as a result of being a church member.
5. Strive for a more complete knowledge of the gospel.
6. Pray for guidance in bringing others into the Church.
7. Do unto others as we would be done by.
8. Accept opportunities to serve and support, and develop talents to do good.

YOUTH



BY
BETSY HUNTINGTON
BREMERTON,
WASHINGTON

SETS A GOAL

Teaching with me is more than just an ambition or a goal, although it is both of these things. I don't really know why I want to be a teacher. It is something deep inside me.

I think I must have had a little spot of it somewhere inside me all my life, but I have suddenly realized that it has been growing. There is nothing I want to do more. I don't even know yet what field I want to teach in, but I know that whatever I become interested in, I will teach it to others. I don't think "if I am a teacher" any more. I think, "when I am a teacher."

I suppose I have been lucky because all my life I have had the best teachers. The people I really respect and idealize, I have discovered, have almost always been teachers. My teachers have instilled in me feelings for which I will always be grateful. It is my teachers who have made me realize how lucky I am to live here in America, and they have given me things they probably were not aware they had. My teachers have been examples to me of all that is good and true—and they have made me set my goals high.

This, I think, is why I want to be a teacher. I want to be an example to the students I teach and pass on the things I have learned from my teachers.

I have always pictured teaching as something fine and noble, something of which to be proud. It seems to me that teachers everywhere belong to a big family because they all have something in common—a genuine love of people.

I love people. I want more than anything else to help young people be happy and successful in life, and I believe I can do this through teaching. I know how important a child's teachers are to him throughout his life.

I don't think I have a false impression of what teaching is. I know that good teaching takes hard work, and I know how sick at heart it makes a teacher who loves his work when his students don't seem to care. I suppose that some of the heartaches are not even imaginable, but even so I still want to be a teacher. Nothing can stop me because I know there are rewards and consolations. To see the light in a child's face, to be remembered as I remember my teachers—these are the things which really count and always will.

I am youth.

*I am morning — I know not midday or afternoon,
Sunset or twilight, dusk or black of night.
I am morning.*

*I am spring — I know not sultry summer,
Balmy autumn, or frost-hardened winter.
I am spring.*

*I know not time — time of centuries or ages
Or even years, except mine, to now.*

*I am youth — I have been designated to be a gardener,
With a field to till and tend.
But I don't know how to garden, I protest;
I don't know seeds and soils and tools.
But that is not true, really,
For I have inherent knowledge.*

I am youth — my days are young, but I do know, and I am told.

*I am told — by loving parents how to cultivate and prepare.
They caution me that spring soil is porous and receptive.
They caution my steps, since spring loam
leaves deep footprints.
They urge me to strike my furrows straight and deep
that when water flows down them
it won't flood or mar because of shallowness.*

*I am told — by patient teachers to obtain a balance
To plant not only foodstuffs but flowers,
that I may grow not only bread but beauty.
I am cautioned to plant the seeds deep
that roots may sink their moorings.*

*I am told — by my concerned seminary teacher
To guard well my border areas
that no rodent may creep in . . . no corruption,
no blight, no seering sun or gusty gale
will destroy my planting or growing.*

*I am told — even by Jesus, to beware of tares
That may spring up in my greening field,
To beware also when I weed out the tares
that I destroy not good wheat.*

*I am told — by Father Lehi, from an ancient record,
Of a beautiful and precious tree
that grows at the head of my garden.
I know that tree is glorious to behold.
I know that its fruit is most white and delicious.
I know that I may lie in the tree's shade to rest
after honest toil.*

*I am youth — but I know that this tree is life,
And this fruit is the gospel of Jesus Christ;
That its branches enfold me with the love of God.*

*I know — that I am obligated to till my field
And plant and tend and reap
And then to remember to share
with my God and my fellow man
at the harvest. . . .*

For I am a gardener for God.

I am youth.



YOUTH

BY CAMILLE OLSEN
EPHRAIM, UTAH



A CHALLENGE TO YOUTH



DUTY

BY EMERSON

So nigh is grandeur to our dust,
So near is God to Man

When Duty whispers low,
"Thou must,"

The youth replies, "I can."

Accepting the challenge means you will:

*Look better
Behave better
Feel better
Think better
Live better
Serve better
Be better.*



Anna Maurine Brown, Wellton Ward, Yuma (Ariz.-Calif.) Stake . . . first girl student body president at Antelope Union High School . . . cheerleader . . . editor of school newspaper . . . winner of P-TA and Kiwanis scholarships . . . American Legion award for outstanding senior girl . . . has taught Primary four years and Sunday School five years . . . YWMIA secretary . . . plans home economics major at Arizona State University.



Briane Paul Schow, 19, Cardston Fourth Ward, Alberta (Canada) Stake . . . freshman at University of Alberta . . . received special honor awards in science, mathematics, and English at Cardston High . . . active in school and Church athletic program . . . Duty to God award, Queen Scout (Eagle), seven individual awards . . . seminary graduate . . . stake missionary . . . future plans include foreign mission and college graduation.



HONEY

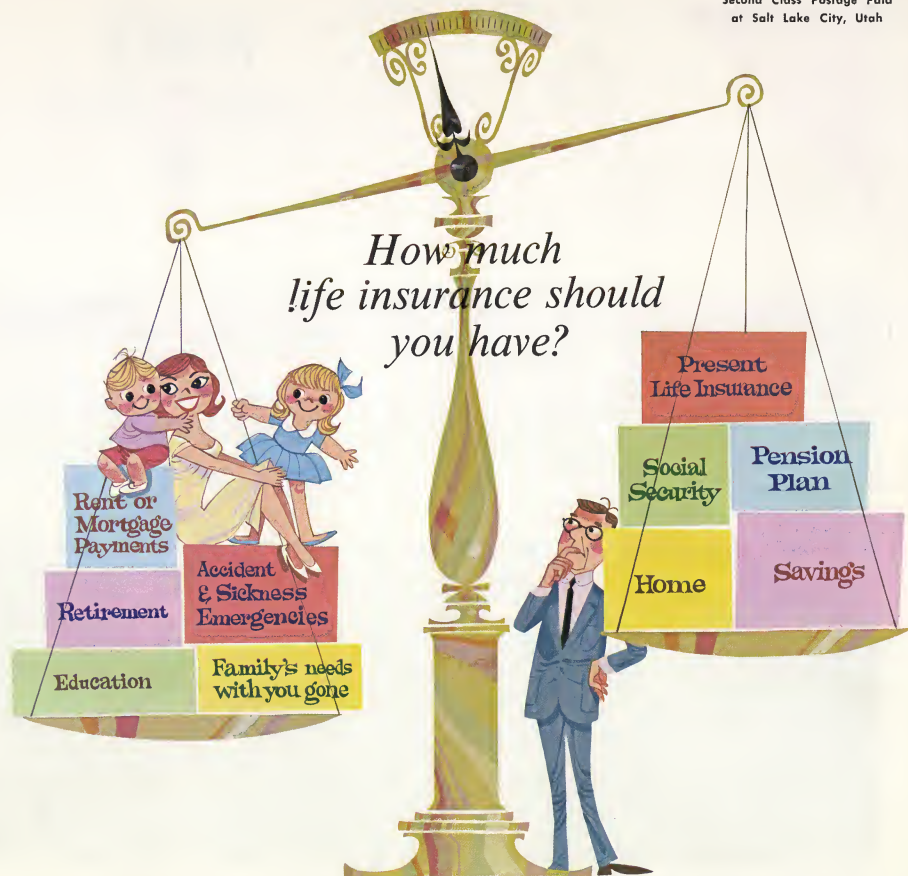


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Your *assets* might include your Social Security; home; your present life insurance; your pension plan; your savings, etc. These are often worth, in total, more than you might imagine.

Your *responsibilities* would include your mortgage or rent payments; provisions for your children's education; your own retirement; provision for accident and illness, and your family's needs if they were required to live without your income.

Sound financial planning for your family's future must include a consideration of these items and many others.

Your Beneficial life insurance representative, backed by the "Planned Futures" department in our home office, will help you study your own family needs and income, and tailor a life insurance program that best fits these needs. To take this important step, just call your nearest Beneficial Life man . . . No obligation, of course.

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